INTRODUCTION.

Paumachariya is an ancient story poem containing about 9000 verses in 118 chapters. It gives a Jain version of the life history of Pauma by which name Rama is known to the Jains, because the colour of his body resembled that of a blue lotus (pauma). The author seems to have read the great epic Ramayana and some other works on the life of Rama. He is very hard upon them when he refers to those works as कुसत्थ and to their writers as कुकइणो. He charges them with making false statements and giving a perverted account of the life of Rama in various respects. So we find many changes by way of omissions, additions aud presentation of things in quite a different colour in the present work, from that in the Ramayana.

The main object of writing this book seems to be the propagation of Jainism by presenting facts and giving a true and faithful detail regarding the popular story of Rama. It is an admitted fact that stories make a greater and lasting appeal to the masses than the philosophical books. Mere preaching of ideals has little effect. People require concrete things before them to follow. For this reason, lives of

great men have always formed the subject matter of many a poem, story and drama The popular story of Rama as depicted in the Ramayana had a great hold on the mind of people Jains and Bauddhas realised this and wanted to attract the people to their fold by giving their own versions of the story Our book gives the oldest version and the same is found again in the पद्मचरित of रविषेण and the त्रिषष्टिशलाका पुरुषचरित्र of हेमचन्द्र with very slight changes The Buddhist version of the Ramayana is found in the दशरथजातक

As regards the authorship of the पउमचरिय, it is clearly stated in the last verses of the book that विमलसूरि the pupil of विजय of नाइलवंश and the grand pupil of राहु composed it The verses are —

राहू नामायरिओ ससमयपरसमयगहियसब्भावो ।
विजयो य तस्य सीसो नाइलकुलवंसनंदियरो ॥
सीसेण तस्स रइयं राहवचरियं तु सूरिविमलेण ।
सोऊण पुव्वगए नारायणसीरिचरियाई ॥

Here he calls the book राहवचरिय although in 1 7 he says, 'वोच्छामि पउमचरियं । But that makes no difference In the course of the book the author frequently refers to Rama as पउम रामदेव and राघव He also uses the word विमल on many occasions and includes it in the last

verse of each chapter in one way or the other. Again in the colophon, the last line reads:—
इइ नाइलवंसदिणयरराहुसूरिपसीसेण महप्पेण पुव्वहरेण विमलायरिएण विरइयं सम्मत्तं पउमचरियं ।

So it is clear that विमलसूरि composed this work.

But there have been four or five विमलसूरिs. in various periods. One विमलचन्द्रसूरि was the author of प्रश्नोत्तररत्नमाला-one of the earliest non-canonical didactic poems. Sjt Haridas Shastri is of opinion that he is identical with the author of the Paumachariya. This admits of neither proof nor refutation. In the last verse, this author is called simply सितपटगुरु i. e. " a teacher with white clothes. " His book is commented upon by Devendra and Manibhadra in 1373 A. D; and by Hemaprabha in 1243. V. S.

There was another Vimala in 1212 V. S. whose pupil Chandrakirtigani wrote the Siddhantavichara. In 1270 V. S; Vimala the pupil of Narachandra helped him in writing a commentary on the Nyayakandali of Shridhara. Lastly, Vimalasuri the pupil of Vimalakirti worte the Upadeshashataka in 1793 V. S. None of these belonged to the नागिलवंश. Moreover our author clearly gives the date of the composition of the Paumachariya in the last verses, which if

true, is much earlier than the dates of these poets. The verse is—

पञ्चेव य वाससया दुसमाए तीसवरिससंजुत्ता ।
वीरे सिद्धिमुवगए तओ निबद्धं इमं चरियं ॥

According to this, he composed the work in 530 A. V which means 3 A. D. If we take 527 B C as the date of the nirvana of Mahavira and 63 A. D. if we accept Dr. Jacobi's date. But the difficulty is that नाइलवंश was established in 93. A. D. according to the कल्पसूत्र स्थविरावलि. It started with अज्जनाइल the pupil of अज्जवइर. विजय the preceptor of विमल is called नाइलकुलवंसनंदियर So our author cannot belong to a period at least in the first fifty years of the starting of नाइलवंश i. e. he must have lived after 143 A D. Thus 530 A. V. according to the statement of the author himself cannot agree with 143 A. D. which is the earliest date we can assign to the नाइलवंश to which he belonged started in 93 A. D.

Dr. Jacobi is inclined to put the work in a still later period He points out a verse from पउमचरिय describing the planets by their Greek terms and assumes that Greek influence can not be traced in India before the 3rd century A. D. Owing to the occurence of terms like dinara, Surunga and lagna and the mention of

Yavanas and Shakas, he thinks that the work can have originated in the second or third century A. D. at the earliest. In this case, we should have to assume that in the days of विमलसूरि, not 527 B. C. but some later date was considered to be the time of Mahavira's Nirvana. Dr. Leumann however, regards the date 4 A. D. to be incontestible, for there is no strong argument to disbelieve the date given by the author himself. The assumption of Dr. Jacobi regarding the date of Greek influence itself may be wrong. Thus we may safely conclude that our author lived in 143 A. D, and earlier if it can be proved that नाह्लवंश started before 93. A. D. Dr. Winternitz supports an early date by saying, "As early as in the second half of the first century A. D. the Jain monk Vimalasuri, recast the Rama legend in his Prakrit poem the Paumachariya." Pandit Hargovindas is of opinion that Vimalasuri wrote the Paumachariya in the first century of Vikrama era. Dr. Keith holds a different view and writes. " The Paumachariya of Vimalasuri, the oldest Maharashtri epic is not before 300 A. D. and may be much later. " Considering the opinion of Dr. Jacobi regarding the grammar, language and style of the book when he says that it is written in a "Primitive Prakrit,' not yet

grammatically refined and that it is in easy epic style one would be inclined to place the book much earlier

We do not get any information about the life and works of the author but he must have been a great master of Prakrit poetry as can be seen from this book, His style is simple and graceful and his descriptions are elegant His poetry has a special charm about it It is so sweet and natural that all classes of readers are bound to find interest in it The work stands very high as a literary and didactic piece There are beautiful descriptions and sermons moral verses and prayer songs The language is pure Jaina Maharashtri and the principal metre is Arya except in the last verse of each chapter

The author tells us a popular story but his genius lies in the way in which he has done it It serves the purpose of a complete substitute for the great epic Ramayana, fitting in with the Jain tradition He does not follow Valmiki in any way but puts him down as a liar Some of our author's explanations are very realistic Rakshasas are not man--eating demons but a race of Vidyadharas Ravana did not possess ten heads but he had a wonderful string of pearls round his neck and his face

reflected nine times in them. Hence his epithet of Dasamuha. The 'monkeys' too, were a race of Vidyadharas with the pictures of monkeys on their badge, banners and gates. He explains the origin of the sacrifice of animals and declares in the 11th chapter verses 75 to 81, that sacrificial acts should be interpreted in the spiritual sense. Passions and not animals are to be killed. The blessing to be expected is not heaven but liberation.

The atmosphere in Valmiki's Ramàyana is entirely Brahmanical, while there is the glorification of Jainism everywhere in this book. The kings are generally devoted to Jainism. They retire from the world in old age and become monks. The usual characteristic of the Jain writers to narrate past births with great wealth of details and to give stories within stories is not absent here. There are some remarkable changes from Valmiki's Ramayana. Sita is not born of earth but of queen Videha by king Janaka. Ramá distinguishes himself by defeating the semi barbarians and not the demons who hindered sacrificial performance. Kaikeyi asks for one boon only. Dasharatha becomes a monk. There is no golden deer. Ravana has no previous grudge against Rama and Sita. He had taken a vow of not forcibly molesting

any woman The story of the great bow is differently told Lakshmana recovers from the swoon by the touch of a princess called Vishalya Sita enters fire to convince people of her purity and the fire turns into water which threatens to flood the whole world but she checks it and becomes a nun Thus, Vimala has brought about many changes and in most cases he has given plausible explanations to convince the reader that his version of the story is quite real and reasonable, while that of the epic is mostly fantastic

Our Paumacharaiya has probably served as a model for all later adaptations of the Rama legend among the Jainas Ravishena wrote his Padma Purana in 678 A D which according to Winternitz is merely slightly extended recension of the Paumachariya in Sanskrit agreeing with it in all essential points The same story is found in the 68th Parvan of the Uttara—Purana. The 7th Parvan of Hemachandra's Trishashthi-Shalaka-Purusha—Charitra is also called Jaina Ramayana Lastly, Devavijayji wrote a Rama charitra in prose in 1596 A D

Bauddhas too have not been slow in giving their own version of Ramayana It is given in the Dasharatha-Jataka which is probably based

upon a Rama-ballal. It is curious to note that Rama and Sita are shown as brother snd sister in it. The sister out of affection for her brother follows and serves him in his exile. It is perhaps meant to undermine the influence of the great epic and lower Rama and Sita in the eyes of people. In the Jaina version too, Bhamandala the brother of Sita who is kidnapped by a hostile god soon after his birth falls in love with Sita on seeing her picture in the garden. The Vidyadharas demand Sita from Janaka and Rama saves the situation by bending and breaking the great bow Vajjavatta. Bhamandala repents after some time for having unconsciously fallen in love with his own sister. The Dasharatha Jataka goes still further and mentions that Sita became Rama's wife after his return from the forest. This is most revolting. The rape of Sita and the war with Ravana are not found in the Buddhistic legend at all.

In the present selection we read nothing about the life of Rama (Pauma). The first chapter serves the purpose of a table of contents. In the first seven verses the poet pays respect to the twenty four Tirthankaras, great sages and heads of monks Then he humbly proposes to narrate the life of Pauma which can be fully

done by only a Kevali Then like other Prakrit poets he writes about the nature of the good and the wicked in this world But one cannot please all at a time So poetry which contains eternal charm must be written Then he poetically describes the importance of the various parts of the body like ears head eyes, teeth, nose lips, tongue and mouth Then he restates that the present composition is a brief narration of the story of Pauma which was found in the Sutras and which was first preached by Lord Mahavira In the long list of contents which follow the principal events and characters are almost the same as we find them in the Ramayana The end is interesting Sita becomes a nun and goes to heaven Rama becomes a monk, gets perfect knowledge and is liberated Lakshmana and Ravana go to hell and will be emancipated

The second chapter begins with the beautiful descriptions of the country of Magaha the city of Rayapura and king Seniya who ruled there The descriptions are conventional Then the poet describes the birth celebrations of Lord Mahavira by gods on the Meru mountain He was born of Tisala the wife of king Siddhattha in the city of Kundaggama When he was thirty years of age he became a monk and got perfect kno

wledge and shining with the excellence of a Jina moved about on earth preaching true religion to the people. Indras with gods celebrated the केवलकल्याणक, prayed to him and coustructed the great assembly hall called समोसरण with its twelve divisions, which are described here. King Seniya attended that assembly and heard the sermon delivered by Lord Mahavira in Ardhamagadhi. It is a long religious discourse in which the Jina explains the nature of life and non-life, describes the substances in the world, shows how we contract good or bad karmas, proves that there is misery in all the four existences, and exhorts to make the best use of this human birth which alone provides for liberation. He tells us how and why creatures get a particular kind of life and lastly preaches the path of religion which leads to eternal bliss.

Having heard the sermon, Seniya went home and pondered over what he had heard. His mind entertained some doubts and he asked them to the Jina in dreams. He could not understand how the Vanaras could kill the Rakshasas. He could not believe in the reports about Kumbhakarna and he could not even imagine that Indra could be defeated by Ravana. He could have no faith in the poets who comp-

osed the Ramayana conta ning many paradoxical and inconsistent things So he decided to go to the Jina and get his doub s solved

The third chap r begins with his visit and request to Goyama for removing his doubts The Ganadhara replied that his doubts were true because the poets had writte many false things in the Ramayana He further stated that a good book should begin with a good introduction in the matter of space and time Then follow some verses which describe the shape and plan of the univers The Jambudwipa where human beings res e is situated in the centre It is like a round mirror in shape, encircled by the Salt Ocean There is the great Meru mountain in its centre Six long mountain ranges divide it in s ven regions or kshetras Then there is a further description of rivers and lakes etc Time has its effect in some continents whi le in th other people are always happy Then the poet describes the happy state of our Bhar takshetra in the Susamasusama age when there were ten desire-fulfilling trees Then we get some good verses on charity

The poet next gives an account of the origin of Kulagaras and enumerates them upto Nabhi whose wife Marudevi gave birth to the first

Tirthankara Usabha. Gods of all four classes celebrated his birth. The Meru mountain and the birth coronation are described in difficult but interesting verses. Then follows the description of the people who knew no art, no science and lived upon the juice of sugar-cane. Usabha taught them every thing and the four castes based on different professions came into existence. He had two daughters and hundred sons, Bharaha, Bahubali and others. Then at his own instance and by the request of gods he became a monk with four thousand followers and re-established the faith. All his followers got tired of the hard and strict observance of monkhood and turned tapasas who eat fruits and put on bark garments. They dared not return to household life on account of the fear of king Bharaha who succeeded his father Usabha.

Then the poet gives an account of the origin of the families of Vidyadharas which were started by Nami and Vinami by the favour of Indra. We get a description of their region in the last verses of the chapter.

In the fourth chapter we are told that Usabha set out for begging food according to rules. People did not know about the vows of monks regarding possession. They offered beautiful

damsels, horses, elephants, chariots, gems, and ornaments to him but he had given up all attachment for worldly objects He could accept pure and lifeless food which was willingly offered while begging At last king Seyansa gave the juice of sugar-cane to him. Gods showered flowers and wealth and praised his charity

Usabha got perfect knowledge by pure meditation and delivered a sermon in the great Samosarana He explained the religious duties of a monk and a householder He preached that religion brings happiness and irreligion brings misery. Then some became monks and some took the vows of householders. The assembly dispersed.

Usabha got eighty four Ganaharas. Bharaha became a chakkahara and his hundred brothers became monks Bahubali alone ruled over Takkhasila and defied the orders of Bharaha A battle took place Bahubali proposed a duel. Bharaha agreed and they fought first with eyes. Bharaha was defeated In boxing too, he was defeated Being angry, he discharged the chakra but it went respectfully round Bahubali and returned At this Bahubali though triumphant got disgusted with the worldly life and renounced everything Bharaha offered the whole kingdom and requested him to enjoy it but he had been

me a monk in spirit. Bahubali got perfect knowledge and liberation.

Then the author explains how Brahmins came into existence. It is interesting to note that माहण has come from मा हण. This is the summary of the first four chapters of our text.

The language is Jaina Maharashtri as distinguished from Ardhamagadhi of the canon and also from Maharashtri of works like Gaudavaho and Setubandha. The non-canonical books of the Shwetamabaras are written in it. This book is the oldest extant Prakrit epic poem. Hence the language seems to be of a primitive stage. Some of its peculiarities are:-

(1) Absolutive used for the Infinitive and vice versa as in:-वण्णिऊण (1-9) विहेऊण (4-1) मोत्तुं (4-51), घोऊण (3-100) and दट्ठुं (3-122).

(2) Locative used for the Instrumental as in:- सरेसु-(2-7), जिणमवणेसु (3-155) & जिणचेइएसु (3-30),

(3) Uninflected forms as in:—गणहर अणगार etc. (1-7), मिच्छत्त etc. (2-67) and बाहुवली (4-54).

(4) Ablative for the Genitive as in:-नयरस्स (4-39)

(5) Slight influence of Sanskrit forms in words like वक्षो and वियावडो.

(7) There is a sprinkling of Deshya words like:- आभिट्ट-तसिह्ल-कडिल्ल-चडयर-चच्चिक & सवडहुत्त.

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अह पउमचरियतुङ्गे वीरमहागयवरेण निम्मविए ।
मग्गे परंपराए अज्ज वि कुङ्कुञ्जराण गमो ॥ २९ ॥

तह कइवरगयमयगन्धलोलुओ महुयरो व्व मग्गेणं ।
पयदाणबिन्दुदिट्ठी अहमवि तेणं चिय पयट्टो ॥ ३० ॥

सुयणगुणारमरसिंयं रइयं गाहाहि पायडफुडत्थं ।
विमलेण पउमचरियं सखेवेण निसामेह ॥ ३१ ॥

ठिइवंससमुप्पत्ती पत्थाणरण लवंकुसुप्पत्ती ।
निव्वाणमणेयभवा सत्त पुराणेत्थ अहिगारा ॥ ३२ ॥

पउमस्स चेट्ठियमिण कारणमिणमोऽहिगारसजुत्तं ।
तिसलासुएण भणियं सुत्तं संखेवओ सुणह ॥ ३३ ॥

वीरस्स पवरठाण विउलगिरीमत्थए मणभिरामे ।
तह इन्दभूइकहियं सेणियरण्णस्स नीसेसं ॥ ३४ ॥

कुलगरवंसुप्पत्ती नीईए लोगकारणं चेव ।
उसभजिणजम्मणुब्भव अहिसेयं मन्दरगिरिम्मि ॥ ३५ ॥

उवएसं चिय विविह लोगस्स य अत्तिनामणं चेव ।
सामण्णकेवलुब्भव अइसयकुसुमोहवुट्ठीओ ॥ ३६ ॥

सव्वसुरासुरमहियं निव्वाणं परममोक्खमाहप्पं ।
भरहस्स बाहुबलिणो तह संगामं महावत्तं ॥ ३७ ॥

जाईण य उप्पत्ती कुतित्थगणविविहवेसधारीणं ।
विज्जाहरवंसस्स य उप्पत्ती विज्जुदन्तस्स ॥ ३८ ॥

उवसग्गं पिय घोरं मुनिवरवसहस्स संजयन्तस्स ।
केवलनाणुप्पत्ती विज्जाहरणं च धरणेणं ॥ ३९ ॥

अजियस्स य उप्पत्ती पुण्णधणसुहासुहं समोसरणं ।
विज्जाहरस्स दिन्नं सरणं जह रक्खसिन्देणं ॥ ४० ॥

दिन्नं रक्खसवइणा ठाणं च वरो जहा कुमारस्स ।
सगरस्स य उप्पत्ती दुक्खं सामण्णनिव्वाणं ॥ ४१ ॥

अइकन्तमहारक्खो जम्मणविहवस्स कित्तणं चेव ।
तह रक्खसवंसस्स य पवत्तणं चेव नायव्वं ॥ ४२ ॥

वाणरकेऊण तहा वंसुप्पत्ती कमेण नायव्वा ।
तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ४३ ॥

किक्किन्धियन्धयाणं सिरिमालखेयराण आगमणं ।
वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४४ ॥

अन्धयवहं पवेसो पायालंकारपुरवरे तइया ।
किक्किन्धपुरनिवेसं महुगिरिउवरिं मणभिरामं ॥ ४५ ॥

लंकागमणपवेसं सुकेसिपुत्ताण बलमहन्ताणं ।
निग्घायमरणहेऊ मालिस्स य संपयं विउलं ॥ ४६ ॥

वेयड्ढदक्खिणाए सेढीए चक्कवालनयरम्मि ।
इन्दस्स य उप्पत्ती विज्जाहरसेडिसामित्तं ॥ ४७ ॥

मालिस्स य इह जुज्झे वेसमणकुमारजम्मणुप्पत्ती ।
कुसुमन्तवरुज्जाणे सुमालिपुत्तस्स य पवेसं ॥ ४८ ॥

केवलिमहिमानोगं निद्दरिसणं तत्थ परमसुमिणाणं ।
जणणं च दहमुहस्स य विज्जासमुवासणं चेव ॥ ४९ ॥

लोहं जक्खस्स अणाढियस्स तह आगमं सुमालिस्स ।
मन्दोयरीए लम्भं कन्नाए निरिक्खणं चेव ॥ ५० ॥

तह भाणुकण्णचरियं कोवं वेसमणउब्भवं चेव ।
रक्खसभडाण रणं धणयस्स तवो य नागओ ॥ ५१ ॥

दहमुहलङ्कागमणं अवलोयणपुच्छणं जिणवराणं ।
हरिसेणस्स य चरियं पुण्णं तह पावमहणं च ॥ ५२ ॥

गहणं मत्तमहागयभुवणालंकारनामधेयस्स ।
ठाणं जमस्स रुद्धं रिक्खरयाइच्चकिक्किन्धी ॥ ५३ ॥

दहवयणदूसणाणं पायालंकारपुरवरपवेसं ।
चन्दोयरस्स विरहे अणुराहादुक्खसंवहं ॥ ५४ ॥

तं सो विराहियपुरे सुग्गीवसिरीसमागमं चेव ।
वालिस्स य पव्वज्जा खोहं अट्ठावयनगस्स ॥ ५५ ॥

सुग्गीवसुताराए लम्भं मरणं च साहसगइस्स ।
सन्नावं चिय परमं वेयड्ढगमं दहमुहस्स ॥ ५६ ॥

अणरण्णसहस्सकिरणाण ताण वेरग्गजणणनासं च ।
महुपुव्वभवक्खाणं उवरम्भाए य अहिलासं ॥ ५७ ॥

विज्जाणं चि य लम्भं महिन्दरायस्स लच्छिनासं च ।
दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अणगारमहरिसिस्स वि अणन्तविरियस्स केवलुप्पत्ती ।
रावणनियमग्गहणं हणुयस्स समुब्भवं चेव ॥ ५९ ॥

अट्ठावयस्स उवरिं महिन्दपल्हायदरिसणसिणेहं ।
पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिद्धं च मुणिवरेणं हणुयपरब्भवसमूहसंबन्धं ।
सूई हणुरुहपुरे कया य पडिसूरनामेणं ॥ ६१ ॥

भूयाडवीए मज्झे पवणञ्जयखेयरस्स य निओगं ।
तह दरिसणूसवसुहं विज्जाहरिअञ्जणाए समं ॥ ६२ ॥

पवणञ्जयपुत्तमहावलस्स तह दारुणं रणं परमं ।
रज्जं दसाणणस्स य जिणउस्सेहन्तरं चेव ॥ ६३ ॥

वलंकसवपडिसत्तूण चेट्ठियं चक्कवट्टिपमुहाणं ।
दसरहरज्जुप्पत्ती केगइवरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं काऊण य गिण्हियं दहमुहेणं ।
संवेगसमावन्नो नरवई दिक्खं समणुपत्तो ॥ ६५ ॥

रामस्स लक्खणस्स य भरहस्स य तह य सत्तुनिहणस्स ।
उप्पत्ती सीयाए विदेह तह सोगसंबन्धं ॥ ६६ ॥

नारयसीयालिहणं दट्ठूण सहोयरस्स मूढत्तं ।
कन्नासयवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥

दसरहनिवस्स दिक्खं पासे मुणिसव्वभूयसरणस्स ।
वज्जयभवाण कहणं समागमं चेव सीयाए ॥ ६८ ॥

केगइवरस्स लम्भं रज्जं भरहस्स परममाहप्पं ।
तह लक्खणो य रामो सीया य गया विदेसम्मि ॥ ६९ ॥

तह वज्जकण्णनरवइविचेट्ठियं वरकुमारिलम्भं च ।
वसिकाररुद्दभूई विमोयणं वालिखिल्लस्स ॥ ७० ॥

अरुणग्गामासन्ने रामपुरिनिवेसणं परमरम्मं ।
वणमालासंजोयं अइविरियसमुन्नई चेव ॥ ७१ ॥

लाभो जियपउमाए कुलदेसविहूसणाण उवसग्गं ।
वसगिरिसिहरओवरि जिणहरकरणं च रामेण ॥ ७२ ॥

दट्ठूण दाणविभवं जडाउणो नियमलद्धमाहप्पं ।
नागरहारोहं चिय सम्बुक्कनिवायणं चेव ॥ ७३ ॥

केगइपुत्तागमणं खरदूसणविग्गहं परमघोरं ।
सीयाहरणनिमित्तं सोगं चिय रामदेवस्स ॥ ७४ ॥

सिग्घं विराहियस्स य आगमणं दूसणस्स य वहं च ।
रयणजडिविज्जनासं सुग्गीवसमागमं चेव ॥ ७५ ॥

साहसगइस्स य वहं सीयापडिउत्तिकारणं लम्भं ।
मिलणं विहीसणेणं विज्जावरकेसिसपत्ती ॥ ७६ ॥

तह कुम्भयण्णइन्दइ भुयइन्दपासेसु बन्धणं परमं ।
लक्खणसत्तिपहारं तह य विसल्लागमं चेव ॥ ७७ ॥

दहमुहपवेसणं चिय भवणं जिणसन्तिसामिनाहस्स ।
तह पाडिहेरगमणं लङ्काए पवेसणं चेव ॥ ७८ ॥

चक्कुप्पत्ती तह लक्खणस्स दहमुहविवायणं चेव ।
वरजुवईण पलावं आगमणं चेव केवलिणो ॥ ७९ ॥

इन्दइपमुहाण तहा दिक्खा सीयासमागमं वत्तं ।
नारयलङ्कागमणं साएयपुरीपवेसं च ॥ ८० ॥

पुव्वभवाण य चरियं भरहगयाणं जहा समक्खायं ।
भरहस्स य पव्वज्जा ठविओ च्चिय लक्खणो रज्जे ॥ ८१ ॥

लद्धा मणोरमा विय सिरिवच्छालीढदेहधारिस्स ।
मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥

महुरापुरिदेसस्स य उवसग्गविणासणं जणवयस्स ।
सत्तरिसीण उप्पत्ती सीयानिव्वासणं चेव ॥ ८३ ॥

अह वज्जजङ्घनरवइ दिट्ठा सीया लवंकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥

सयलजणभूसणाणं नाणुप्पत्ती सुराण आगमणं ।
वत्तं च पाडिहेरं सीयाए भीसणभवोहं ॥ ८५ ॥

घोरं तवोविहाणं कयन्तवयणे सयंवरे खोहं ।
दिक्खा य कुमाराणं भामण्डलदुग्गई चेव ॥ ८६ ॥

हणुयस्स य पव्वज्जा लक्खणपरलोगगमणहेउम्मि ।
लवणंकुसाण य तवो रामपलावं च सोगं च ॥ ८७ ॥

पुव्वभवदेवजणिय दिक्खं च्चिय राघवस्स निग्गन्थं ।
केवलनाणुप्पत्ती तहेव निव्वाणगमणं च ॥ ८८ ॥
सव्वं पि एवमेयं सुणन्तु इह सज्जणा य मज्झत्था ।
सिद्धिपह सपत्त पउमं विमलेण भावेण ॥ ८९ ॥
एयं अउमरामदेवचरियं वीरेण सिट्ठं पुरा
पच्छा उत्तमसाहवेहि धरियं लोगस्स उब्भासियं ।
एत्ताहे विमलेण पायडफुड गाहानिबद्धं कयं ।
सुत्तत्थं निसुणन्तु सव्व महापुण्णं पवित्तक्खरं ॥ ९० ॥

॥ इति पउमचरिए सुत्तविहाणो नाम उद्देसो समत्तो ॥

बीओ उद्देसो

इह जम्बुदीवदीवे दक्खिणभरहे महन्तगुणकलिओ ।
मगहा नाम जणवओ नगरागरमण्डिओ रम्मो ॥ १ ॥
गामपुरखेडकब्बडमडम्बदोणीमुहेसु परिकिण्णो ।
गोमहिसिवलवपुण्णो वणनिवहनिरुद्धसीमपहो ॥ २ ॥
सयाहमेक्किगहवइकोडुम्बियपमुहसुद्धजणनिवहो ।
मणिकणगरयणमोत्तियवहुधन्नमहन्तकोट्ठारो ॥ ३ ॥
देसम्मि तम्मि लोगो विन्नाणवियक्खणो अइसुरूवो ।
वज्जिन्तकलिगुणो अहिय धम्मुज्जुयमईओ ॥ ४ ॥
नडनट्टछत्तजल्लयनिच्चंनच्चन्तगीयसद्दालो ।
नाणाहारसमाहियमुइयाविज्जन्तपहियजणो ॥ ५ ॥

अहियं वीवाहूसववियावडो गन्धकुसुमतत्तिल्लो ।
वहुपाणखाणभोयण अणवरयं वड्ढिउच्छाहो ॥ ६ ॥

पुक्खरणीसु सरेसु य उज्जाणेसु य समन्तओ रम्मो ।
परचक्कमारितक्करदुब्भिक्खविवज्जिओ मुइओ ॥ ७ ॥

तस्स वहुमज्झदेसे पायारुब्भडविसालपरिवेढं ।
नयरं चिय पोराणं रायपुरं नाम नामेणं ॥ ८ ॥

वरभवणतुङ्गतोरणधवलट्टालयकलङ्कपरिमुक्कं ।
फलिहासु संपउत्तं कविसीसयविरइयाभोयं ॥ ९ ॥

वहुभण्डसारगरुयं जलथलयसमिद्धरयणभरियवरं ।
नाणादेससमागयवणियजणुल्लावसद्दालं ॥ १० ॥

भवणङ्गणच्चणेसु य मरगयमाणिक्ककिरणकब्बुरियं ॥
अगुरुयतुरुक्कचन्दणजणवयपरिभोयसुसुयन्धं ॥ ११ ॥

चेइयघरेहि रम्मं आरामुज्जाणकाणणसमिद्धं ।
सरसरसिवाविवप्पिणसएसु अइमणहरालोवं ॥ १२ ॥

चच्चरचउक्कमणहरपेच्छणयमहन्तमहुरनिग्घोसं ।
पण्डियजणसुसमिद्धं अक्खलियचरित्तवहुसत्थं ॥ १३ ॥

किं जंपिएण वहुणा तं नयरं गुणसहस्सआवासं ।
अमरपुरस्स य सोहं घेत्तूण व होज्ज निम्मवियं ॥ १४ ॥

एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।
नरवइगुणेहि जुत्तो वेसमणो चेव पच्चक्खो ॥ १५ ॥

भमरनिभनिद्धकेसो विर्यासियनरपउमसरिसमुहसोहो ।
घणपीणकढिणखन्धो थोरुन्नयदीहबाहुजुओ ॥ १६ ॥

वित्थिण्णपिहुलवच्छो करयलसमगिज्झवलियतणुमज्झो ।
मयरायसरिसकडियड समवट्टियवरहत्थिहत्थोरू ॥ १७ ॥

कुम्मवरचारुचलणो सोवण्णियपव्वओ व्व दिप्पन्तो ।
चन्दो व्व सोमवयणो सलिलनिही चेव गम्भीरो ॥ १८ ॥

तं नत्थि जं न याणइ नरिन्दविन्नाणनाणमाहप्प ।
सम्मत्तरुद्धबुद्धी गुरुदेवयपूयणसमत्थो ॥ १९ ॥

विविहकलागमकुसलो वि माणवो तस्स वरनरिन्दस्स ।
सुचिरं पि भण्णमाणो गुणाण अन्तं न पाविज्जा ॥ २० ॥

अत्थेत्थ भरहवासे कुण्डग्गामं पुरं गुणसमिद्धं ।
तत्थ य नरिन्दवसहो सिद्धत्थो नाम नामेण ॥ २१ ॥

तस्स य बहुगुणकलिया भज्जा तिसल त्ति रूवसंपन्ना ।
तीए गब्भम्मि जिणो आयाओ चरिमसमयम्मि ॥ २२ ॥

आसणकम्पेण सुरा मुणिऊण जिणागमं समुप्पन्न ।
सव्वे वि सपरिचलिया परिओसुब्भिन्नरोमञ्चा ॥ २३ ॥

आगन्तूण य नयरं गन्धोदयवारिवरिसणं काउं ।
घेत्तूण जिणवरिन्दं मन्दरसिहरम्मि संपत्ता ॥ २४ ॥

ठविऊण पण्डुकम्बलसिलाए सीहासणे मणिविचित्ते ।
अभिसिञ्चन्ति मुणिन्दं खीरोदहिवारिकलसेहिं ॥ २५ ॥

आकम्पिओ य जेणं मेरू अङ्गुट्ठएण लीलाए।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २६ ॥

नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं।
पुणरवि माउसयासे ठवेन्ति देवा तिलोयगुरुं ॥ २७ ॥

सुरवइदिन्नाहारो अङ्गुट्ठयअमयलेवलेहेणं।
उम्मुक्कबालभावो तीसइवरिसो जिणो जाओ ॥ २८ ॥

अह अन्नया कयाई संवेगपरो जिणो सुणियदोसो।
लोगन्तियपरिकिण्णो पव्वज्जमुवागओ वीरो ॥ २९ ॥

अह अट्ठकम्मरहियस्स तस्स झाणोवओगजुत्तस्स।
सयलजगुज्जोयगरं केवलनाणं समुप्पन्नं ॥ ३० ॥

रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्धं।
देहं सलक्खणगुणं रविप्पभं चेव अइविमलं ॥ ३१ ॥

नयणा फन्दणरहिया नहकेसा वड्ढिया य निद्दा य।
जोयणसमं समन्ता मारीइविवज्जिओ देसो ॥ ३२ ॥

जत्तो ठवेइ चलणे तत्तो जायन्ति सहसपत्ताइं।
फलभरनमिया य दुमा सासससमिद्धा मही होइ ॥ ३३ ॥

आयरिससमा धरणी जायइ इह अद्धमागही वाणी।
सरए व निम्मलाओ दिसाओ रयरेणुरहियाओ ॥ ३४ ॥

ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं रयणचित्तं।
जोयणघोसमणहरं दुन्दुहि सुरकुसुमवुट्ठी य ॥ ३५ ॥

एवं सो मुणिवसभो अट्ठमहापाडिहेरपरियरिओ ।
विहरइ जिणिन्दभाणू बोहिन्तो भवियकमलाइं ॥ ३६ ॥

अइसयविहूइसहिओ गणहरसयलसंघपरिवारो ।
विहरन्तो च्चिय पत्तो विउलगिरिन्दं महावीरो ॥ ३७ ॥

नाऊण देवराया विउलमहागिरिवरे जिणवरिन्दं ।
एरावणं वलग्गो हिमगिरिसिहरस्स सकासं ॥ ३८ ॥

सिन्दूररइयकुम्भं विरइयनक्खत्तमालकयसोहं ।
घण्टारवनिग्घोसं गण्डयलुब्भिन्नमयलेहं ॥ ३९ ॥

गुमुगुमुगुमन्तमहुयरनिलीणमयसुरहिवासियमुयन्धं ।
चञ्चलकण्णचामरं वाउद्धुव्वन्तधयमालं ॥ ४० ॥

सामाणियपरिकिण्णो अच्छरसुगीयमाणमाहप्पो ।
सव्वसुरासुरसहिओ विउलगिरिं आगओ इन्दो ॥ ४१ ॥

दट्ठूण जिणवरिन्दं करयलजुयलं करीय सीसम्मि ।
सक्को पहट्ठमणसो थोऊण जिणं समाढत्तो ॥ ४२ ॥

मोहन्धयारतिमिरे सुत्तं चिय सयलजीवलोयमिणं ।
केवलकिरणदिवायर तुमेव उज्जोइयं विमलं ॥ ४३ ॥

संसारभवसमुद्दे मोहमहासलिलवीइसंघट्टे ।
पोओ तुमं महायस संतारे भवियवणियाणं ॥ ४४ ॥

संसारकक्खडिट्टे सजोग्गिओमभोग्गसाहणे ।
कुपहरगट्ठाण तुमं सत्थाहो नाह उप्पन्नो ॥ ४५ ॥

तुह नाह को समत्थो सब्भूयगुणाण कुणइ परिसंखा ।
सुइरम्मि भण्णमाणा अवि वाससहस्सकोडीहिं ॥ ४६ ॥

थोऊण देवराया अन्ने वि चउव्विहा सुरनिकाया ।
भावेण कयपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥

मगहाहिवो वि राया दट्ठूण सुरागमं जिणसगासे ।
भडचडयरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥

पत्तो य तसुद्देसं मत्तमहागयवराओ उत्तिण्णो ।
थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४९ ॥

पुव्वविणिम्मियभागं जोयणपरिवेढमण्डलाभोयं ।
पायारतिउणमणिमयगोउरवित्थिण्णकयसोहं ॥ ५० ॥

अह दोण्णि य वक्खारा अट्ठमहाधयवडायसंजुत्ता ।
अट्ठट्ठ नाडयाइं दारे दारे य नच्चन्ति ॥ ५१ ॥

सोलस वरवावीओ कमलुप्पलविमलसलिलपुण्णाओ ।
चउसु वि दिसासु मज्झे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥

भयवं पि तिहुयणगुरू विचित्तसीहासणे सुहनिविट्ठो ।
छत्ताइछत्तचामरअसोगभामण्डलसणाहो ॥ ५३ ॥

एवंविहम्मि तत्तो सुरवरमेलीण जणसमूहम्मि ।
पत्तेयं पत्तेयं वक्खारं कित्तइस्सामि ॥ ५४ ॥

पढमम्मि य वक्खारे परिसा निग्गन्थमहरिसीणं तु ।
तयणन्तरं पि बीए सोहम्माइसुरवहूणं ॥ ५५ ॥

तइयम्मि य वक्खारे परिसा अज्जाण गुणमहन्तीण ।
तत्तो परं तु नियमा जोइसकन्नाण परिसा य ॥ ९६ ॥

वन्तरवहूण तत्तो परिसा उण भवणवासियवहूण ।
तत्तो परं तु नियमा जोइसियाण सुरवराण ॥ ९७ ॥

वन्तरमवणिन्दाण वक्खारसु य हवन्ति परिसाओ ।
सोहम्माईण तओ देवाण कप्पवासीण ॥ ९८ ॥

अवरम्मि य वक्खारे परिसा मणुयाण नरवरिन्दाण ।
होइ तिरिक्खाण पुणो परिसा पुव्वुत्तरे भागे ॥ ९९ ॥

एवं पसन्नचित्ते सुरवरमेलीण पत्थिवसमूहे ।
पुच्छइ धम्माधम्मं तित्थयरं गोयमो नमिउं ॥ ६० ॥

तो अद्धमागहीए भासाए सव्वजीवहियजणणं ।
जलहरगम्भीररवो कहेइ धम्मं जिणवरिन्दो ॥ ६१ ॥

दव्वं च होइ दुविहं जीवाजीवा तहेव नायव्वं ।
जीवा हवन्ति दुविहा सिद्धा संसारवन्ता य ॥ ६२ ॥

जे होन्ति सिद्धजीवा ताण अणन्तं सुहं अणोवमियं ।
अक्खयमयलमणन्तं हवइ सया बाहपरिमुक्कं ॥ ६३ ॥

तत्थ य संसारत्था दुविहा तस थावरा मुणेयव्वा ।
उभए वि हुन्ति दुविहा पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥

पुढविजलजलणमारुयवणस्सई चेव थावरा भणिया ।
बेइन्दियाइ जाव उ दुविहतसा सन्नि इयरे य ॥ ६५ ॥

जं तं अजीवदव्वं धम्माधम्माइभेयभिन्नं च ।
भव्वाण सिद्धिगमणं तं विवरीयं अभव्वाणं ॥ ६६ ॥

मिच्छत्तजोगपच्चय तह य कसाएसु लेससहिएसु ।
एएसु चेव जीवो बन्धइ असुहं सया कम्मं ॥ ६७ ॥

नाणेण दंसणेण य चारित्ततवेण सम्मसहिएणं ।
मणवयणकायगुत्तो अज्जिणइ अणन्तयं पुण्णं ॥ ६८ ॥

अट्ठविहभेयभिन्नं कम्मं संखेवओ समक्खायं ।
बज्झन्ति य मुच्चन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥

संसारपवन्नाणं जीवाण विसयसङ्गमूढाणं ।
जं होइ तक्खणसुहं तं पुण दुक्खं अणेगविहं ॥ ७० ॥

जाव य निमिसपमाणो कालो वच्चेज्ज नरयलोगम्मि ।
तावं च्चिय नत्थि सुहं जीवाणं पावकम्माणं ॥ ७१ ॥

दमणेसु ताडणेसु य बन्धणनिब्भच्छणाइदोसेसु ।
दुक्खं तिरिक्खजीवा अणुहवमाणा य अच्छन्ति ॥ ७२ ॥

संजोगविप्पओगे लाहालाहे य रागदोसेसु ।
मणुयाण हवइ दुक्खं सारीरं माणसं चेव ॥ ७३ ॥

अप्पिड्ढियदेवाण वि दट्ठूण महिड्ढिए सुरसमूहे ।
जं उप्पज्जइ दुक्खं तत्तो गुरुयं चवणकाले ॥ ७४ ॥

एयारिसम्मि घोरे संसारे चाउरङ्गमग्गम्मि ।
दुक्खेहि नवरि जीवो भट्ठो मणुयत्तणं लहइ ॥ ७५ ॥

लद्धे वि माणुसत्ते सवराइकुलेसु मन्दविभवेसु ।
उत्तमकुलम्मि दुक्ख उप्पत्ती होइ जीवस्स ॥ ७६ ॥

उप्पन्नो वि हु सुकुले वामणवहिरन्धमूयकुणिकुज्जो ।
दुक्खेहि लहइ जीवो नीरोगपञ्चिन्दिय रूव ॥ ७७ ॥

सव्वाण सुदराण लद्धे वि समागमे अपुण्णस्स ।
न हविज्ज धम्मबुद्धी मूढस्स उ लोभमोहेण ॥ ७८ ॥

उप्पन्ना वि य बुद्धी धम्मसुतरि कुधम्मरम्मेसु ।
तह विय पुण भामिज्जइ न लहइ जिणदेसिय धम्म ॥ ७९ ॥

लद्धूण माणुसत्त जस्स न धम्मे सया हवइ चित्त ।
तस्स किर करयलत्थ अमय नट्ठ चिय नरस्स ॥ ८० ॥

के इत्थ धीरपुरिसा चारित्त गिण्हिऊण भावेण ।
अक्खण्डियचारित्ता जाव ठिया उत्तमट्ठम्मि ॥ ८१ ॥

अन्ने पुणो वि केई वीस जिणकारणाइ भावेउ ।
तलोक्कखोभणकर अणन्तसोक्ख समज्जन्ति ॥ ८२ ॥

अन्ने तवं विसिट्ठ काउ थोवावसेससंसारा ।
दो तिण्णि भवे गन्तु निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥

काऊण तवमुयारं आराहिय धीवलेण कालगया ।
ते होन्ति वरअणुत्तरविमाणवासेसु अहमिन्दा ॥ ८४ ॥

तत्तो चुया समाणा हलहरचक्कहरभोगरिद्धीओ ।
भोत्तूण सुचिरकाल धम्म काऊण सिज्झन्ति ॥ ८६ ॥

घेत्तूण समणधम्मं घोरपरीसहपराइया अन्ने।
भज्जन्ति संजमाओ सेवन्ति अणुव्वयाणि पुणो ॥ ८६ ॥

तुट्ठा हवन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं।
पच्चक्खाणनिवित्तिं न वि ते सुविणे वि गेण्हन्ति ॥ ८७ ॥

मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्भे।
पविसन्ति महाघोरं संगामं विसयरसलोला ॥ ८८ ॥

अन्ने वि करिसणाई वावारा विविहजन्तुसंवाधा।
काऊण जन्ति नरयं तिव्वमहावेयणं घोरं ॥ ८९ ॥

मायाकुडिलसहावा कूडतुलाकूडमाणववहारा।
धम्मं असद्दहन्ता तिरिक्खजोणी उवणमन्ति ॥ ९० ॥

उज्जुयधम्मायारा तणुयकसाया सहावभद्दा य।
मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९१ ॥

अणुवयमहव्वएहि य बालतवेण य हवन्ति संजुत्ता।
ते होन्ति देवलोए देवा परिणामजोगेणं ॥ ९२ ॥

दंसणनाणचरित्ते सुद्धा अन्नोन्नकरणजोएसु।
देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९३ ॥

तं अक्खयं अणन्तं अव्वाबाहं सिवं परमसोक्खं।
पावन्ति समणसीहा कम्मट्ठविवज्जिया मोक्खं ॥ ९४ ॥

चउगइमहासमुद्दे जीवा घोलन्ति कम्मपडिबद्धा।
न य उत्तरेज्ज केई मोत्तुं जिणधम्मबोहित्थं ॥ ९५ ॥

लद्धे वि माणुसत्ते सबराइकुलेसु मन्दविभवेसु ।
उत्तमकुलम्मि दुलहं उप्पत्ती होइ जीवस्स ॥ ७६ ॥

उप्पन्नो वि हु सुकुले वामणवहिरन्धमूयकुणिखुज्जो ।
दुक्खेहि लहइ जीवो नीरोगपडिन्दिय रूवं ॥ ७७ ॥

सव्वाण सुदराण लद्धे वि समागमे अपुण्णस्स ।
न हविज्ज धम्मबुद्धी मूढस्स उ लोभमोहेण ॥ ७८ ॥

उप्पन्ना वि य बुद्धी धम्मसुयारे कुधम्मसत्थेसु ।
तह विय पुण मग्गिज्जइ न लहइ जिणदेसियं धम्मं ॥ ७९ ॥

लद्धूण माणुसत्तं जस्स न धम्मं सया हवइ चित्तं ।
तस्स किर करयलत्थं अमयं नट्ठं चिय नरस्स ॥ ८० ॥

के इत्थ धीरपुरिसा चारित्तं गिण्हिऊण भावेण ।
अक्खण्डियचारित्ता जाव ठिया उत्तमट्ठम्मि ॥ ८१ ॥

अन्ने पुणो वि केई वीसं जिणकारणाइ भावेउं ।
तेलोक्कखोभणकरं अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥

अन्ने तव विसिट्ठं काउ थोवावसेससंसारा ।
दो तिण्णि भवे गन्तुं निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥

काऊण तवमुयारं आराहिय धीबलेण कालगया ।
ते होन्ति वरअणुत्तरविमाणवासेसु अहमिन्दा ॥ ८४ ॥

तत्तो चुया समाणा हलहरचक्कहरभोगरिद्धीओ ।
भोत्तूण सुचिरकालं धम्मं काऊण सिज्झन्ति ॥ ८५ ॥

जिणवरधम्मेणं चिय महइमहाकुलसमुब्भवा जाया ।
विज्जासयाण पारं गया य बलगव्विया धीरा ॥ १०६ ॥

सुव्वन्ति लोयसत्थे रावणपमुहा य रक्खसा सव्वे ।
वसलोहियमंसाइभक्खणपाणे कयाहारा ॥ १०७ ॥

किर रावणस्स भाया महाबलो नाम कुम्भयण्णोत्ति ।
छम्मासं विगयभओ सेज्जासु निरन्तरं सुयइ ॥ १०८ ॥

जइ वि य गएसु अङ्गं पेल्लिज्जइ गरुयपव्वयसमेसु ।
तेल्लघडेसु य कण्णा पूरिज्जन्ते सुयन्तस्स ॥ १०९ ॥

पडुपडहतूरसद्दं न सुणइ सो सम्मुहं पि वज्जन्तं ।
न य उट्ठेइ महप्पा सेज्जाए अपुण्णकालम्मि ॥ ११० ॥

अह उट्ठिओ वि सन्तो असणमहाघोरपरिगयसरीरो ।
पुरओ हवेज्ज जो सो कुञ्जरमहिसाइणो गिलइ ॥ १११ ॥

काऊण उदरभरणं सुरमाणुसकुञ्जराइबहुएसु ।
पुणरवि सेज्जारूढो भयरहिओ सुयइ छम्मासं ॥ ११२ ॥

अन्नं पि एव सुव्वइ जह इन्दो रावणेण संगामे ।
जिणिऊण नियलबद्धो लङ्कानयरी समाणीओ ॥ ११३ ॥

को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोक्के ।
जो सागरपेरन्तं जम्बुद्दीवं समुद्धरइ ॥ ११४ ॥

एरावणो गइन्दो जस्स य वज्जं अमोहपहरत्थं ।
तस्स किर चिन्तिएण वि अन्नो वि भवेज्ज भसिरासी ॥ ११५ ॥

संसारमहागिम्हे　　दुक्खायवतिव्वतेयगुम्हविय ।
जिणवयणमेहसीयलउल्हविय सयलजियलोय ॥ ९६ ॥

अह ते सुणित्तु धम्मं जिणवरमुहकमलनिग्गय देवा ।
सम्मत्तलद्धबुद्धी गया य निययाइ ठाणाइ ॥ ९७ ॥

मगहाहिवो वि राया वीरजिण पणमिऊण भावेण ।
सव्वपरिवारसहिओ कुसग्गनयर समणुपत्तो ॥ ९८ ॥

ताव य दिवसवसाणे अत्थ चिय दिणयरो समल्लीणो ।
मउलन्ति य कमलाइ विरहो चक्कायमिहुणाण ॥ ९९ ॥

उच्छरइ तमो गयणे मइलन्तो दिसिविहे कसिणवण्णो ।
सज्जणचरिउज्जोय नज्जइ ता दुज्जणसहावो ॥ १०० ॥

राया वि नियंयभवण मणिदीवपलन्तकिरणविच्छुरिए ।
सयण सुहप्पसुत्तो कुसुमपडोच्छइयपल्लङ्के ॥ १०१ ॥

निद्द सवन्तो च्चिय सुविणे वि पुणो पुणो जिणवरिन्द ।
पेच्छइ पुच्छइ य तओ संसयपरमं पयत्तेण ॥ १०२ ॥

घणगुरुगम्भीरगज्जियनिणायपडुतूरबन्दिसद्देण ।
अह उट्ठिओ महप्पा कुणन्तो मङ्गलसएहि ॥ १०३ ॥

चिन्तेऊण पवत्तो भणिय वीरेण धम्मसजुत्त ।
चक्कहराइनराण भुवणम्मि इवइ परिहाण ॥ १०४ ॥

पउमचरियम्मि एत्तो मणो मए कुणइ परमसदेह ।
कह वाणरेहि निहया रक्खसवसहा अइबला वि ॥ १०५ ॥

ओयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।
पभणइ पहट्ठमणसो अञ्जलिमउलं सिरे काउं ॥ ५ ॥

दिन्नासीस च्चिय सो उवविट्ठो मुणिवरस्स पामूले ।
देहकुसलाइ सव्वं पुच्छइ परमेण विणएणं ॥ ६ ॥

नाऊण य पत्थावं पुणरवि विणओवयारसंजुत्तो ।
संसयतिमिरावहरं अह पुच्छइं गोयमं राया ॥ ७ ॥

पउमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।
उप्पाइया पसिध्धी कुसत्थवादीहि विवरीया ॥ ८ ॥

जइ रावणो महायस निसायरो सुखरोव्व अइविरिओ ।
कह सो परिहूओ च्चिय वाणरतिरिएहि रणमज्झे ॥ ९ ॥

रामेण कणयदेहो सरेण भिन्नो मओ अरण्णम्मि ।
सुग्गीवसुतारत्थं छिद्देण विवाइओ वाली ॥ १० ॥

गन्तूण देवनिलयं सुरवइ जिणिऊण समरमज्झम्मि ।
दढकढिणनियलबद्धो पवेसिओ चारगेहम्मि ॥ ११ ॥

सव्वत्थसत्थकुसलो छम्मासं सुयइ कुम्भकण्णो वि ।
कह वाणरेहि बद्धो सेउ (सइओ) च्चिय सायरवरम्मि ॥ १२ ॥

भयवं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।
संदेहअन्धयारं नाणुज्जोएण नासेह ॥ १३ ॥

तो भणइ गणहरिन्दो सुणेहि नरवसह दिन्नकण्णमणो ।
जह केवलीण सिट्टं अहमवि तुम्हं परिकहेमि ॥ १४ ॥

सीहो मएण निहओ साणेण य कुञ्जरो जहा भग्गो ।
तह विवरीयपयत्थं कईहि रामायणं रइयं ॥ ११६ ॥
अलियं पि सव्वमेयं उववत्तिविरुद्धपच्चयगुणेहिं ।
न य सद्दहन्ति पुरिसा हवन्ति जे पण्डिया लोए ॥ ११७ ॥
एवं चिन्तन्तो च्चिय समयपरिहारकरणं राया ।
जिणदंसणुस्सुयमणो गमणुच्छाहो तओ जाओ ॥ ११८ ॥
वरकमलनिबद्धा निग्गयालिमत्ता
महुरभमरनिनायाच्चन्तरम्मा पईमा ।
नरवरगवल्लभा पुक्खरेसु सुयन्ता
विमलकिरणमन्ताइच्चभासा विबुद्धा ॥ ११९ ॥

॥इय पउमचरिए सेणियचिन्ताविहाणो नाम बिईओ समुद्देसओ समत्तो॥

। तइओ उद्देसो ।

अत्थाणिमण्डवत्थो सव्वालङ्कारविभूसियसरीरो ।
सामन्तमउडमोत्तियकिरणसमुज्जलियपायवीढो ॥ १ ॥
सो तत्थ मगहराया मुणिदरिसणकारणेक्कउच्छाहो ।
आरुहइ वरगइन्दं परिहियं लक्खणपसत्थं ॥ २ ॥
अह निग्गओ पुराओ गयवररहजोहतुरयपरिकिण्णो ।
वच्चइ नरिन्दवसहो जत्थच्छइ गोयमो भयवं ॥ ३ ॥
पत्तो य तं पएसं मुणिवरगणसङ्घमज्झयारम्मि ।
पेच्छइ गणहरवसहं मयं वि चेव तेएण ॥ ४ ॥

छच्चेव य वासहरा वासा सत्तेव होन्ति नायव्वा ॥
चोद्दस महानईओ नाभिगिरी चेव चत्तारि ॥ २५ ॥

वीसं वक्खारगिरी चोत्तीस हवन्ति रायहाणीओ ।
वेयड्ढपव्वया विय चोत्तीसं चेव नायव्वा ॥ २६ ॥

अट्ठ य सट्ठीओ तह गुहाण सीहासणाण पुण तीसं ।
उत्तरदेवकुरूणं मज्झे वरपायवे दिव्वे ॥ २७ ॥

दो कञ्चणकूडसया छच्चेव दहा हवन्ति नायव्वा ।
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चेव ॥ २८ ॥

छब्भोगभूमिभागा वरपायवमण्डिया मणभिरामा ।
एएसु य ठाणेसुं हवन्ति जिणचेइयवराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायव्वा ।
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवोत्थि ।
दीवो गन्धव्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

...तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।
...विदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

...हेरवयस्स तहा हाणी वुड्ढी य होइ नायव्वा ।
... होइ कालो खेत्तेसु अवट्ठिओ निच्चं ॥ ३३ ॥

...दीवाहिवई अणाढिओ सुरवरो महिड्ढीओ ।
...हस्ससंमग्गो सामित्तं कुणइ सव्वेसिं ॥ ३४ ॥

न य रक्खसोत्ति भण्णइ दसाणणो णेय आमिसाहारो ।
अलियंति सव्वमेयं भणन्ति जं कुकइणोमि(ई)मुद्धा ॥ १५ ॥

न य पीढबन्धरहियं कहिज्जमाणंपि देइ भावत्थं ।
पत्थिव हीणं च पुणो रयणमिणं छिन्नमूलं व ॥ १६ ॥

पढमं खेत्तविभागं कालविभागं च तत्थ वण्णेहं ।
महइमहापुरिसाणं य चरियं च जहक्कमं सुणसु ॥ १७ ॥

अत्थि अणन्तागन्तं आगासं तस्स मज्झयारम्मि ।
लोओ अणाइनिहणो तिभेयभिन्नो हवइ निच्चो ॥ १८ ॥

वेत्तासणसरिसो च्चिय अह लोगो चेव होइ नायव्वो ।
झल्लरिसमो य मज्झे उवरिं पुण मुरयसट्ठाणो ॥ १९ ॥

सव्वो य तालसरिसो तीसु य वलएसु होइ परिणद्धो ।
मज्झम्मि तिरियलोओ सायरदीवेसु बहुएसु ॥ २० ॥

तस्स वि य मज्झदेसे जम्बुद्दीवो य दप्पणायारो ।
एक्कं च सयसहस्सं जोयणसंखा पमाणेणं ॥ २१ ॥

सो य पुण मज्झओ च्चिय लवणसमुद्देण सपरिक्खित्तो ।
पउमवरवेइयाए दारेसु समुज्जलस्स (सि) रीओ ॥ २२ ॥

मज्झम्मि मन्दरगिरी चउकाणणमण्डिओ रयणचित्तो ।
नवनउइ सहस्साइं समुस्सिओ दस य वित्थिण्णो ॥ २३ ॥

जोयणसहस्समेगं अहोगओ वज्जपडलमहणो ।
उवरिं च चूलियाए सोहम्मं चेव फुसमाणो ॥ २४ ॥

छच्चेव य वासहरा पासा सत्तेव होन्ति नायव्वा ॥
चोद्दस महानईओ नाभिगिरी चेव चत्तारि ॥ २५ ॥

वीसं वक्खारगिरी चोत्तीस हवन्ति रायहाणीओ ।
वेयड्ढपव्वया विय चोत्तीसं चेव नायव्वा ॥ २६ ॥

अट्ठ य सट्ठीओ तह गुहाण सीहासणाण पुण तीसं ।
उत्तरदेवकुरूणं मज्झे वरपायवं दिव्वं ॥ २७ ॥

दो कञ्चणकूडसया छच्चेव दहा हवन्ति नायव्वा ।
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चेव ॥ २८ ॥

छब्भोगभूमिभागा वरपायवमण्डिया मणभिरामा ।
एएसु य ठाणेसुं हवन्ति जिणचेइयवराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायव्वा ।
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवोत्थि ।
दीवो गन्धव्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

तत्तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।
पुव्वविदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

भरहेरवयस्स तहा हाणी वुड्ढी य होइ नायव्वा ।
सेसेसु होइ कालो खेत्तेसु अवट्ठिओ निच्चं ॥ ३३ ॥

जम्बुद्दीवाहिवई अणाढिओ सुरवरो महिड्ढीओ ।
देवसहस्ससमग्गो मामित्तं कुणइ सव्वेसिं ॥ ३४ ॥

आसि पुरा भरहमिणं उत्तरकुरुसरिसभोगसंपुण्णं ।
वरकप्पयरुक्खपउरं सुसमासुसमासु अइरम्मं ॥ ३५ ॥

तिण्णेव गाउयाइं उच्चत्तं ताण होइ मणुयाणं ।
चउरंस संठाणं आउठिई तिण्णि पल्लाइं ॥ ३६ ॥

तुडियङ्ग भोयणङ्गा विहूसणङ्गा मयङ्ग वत्थङ्गा ।
गिहङ्गजोइदीवियङ्गा भायणमल्लङ्गकप्पदुमा ॥ ३७ ॥

एएहि मणभिरामं जहिच्छियं दसविहं महाभोगं ।
भुञ्जन्ति निच्चमुइया गयं पि कालं न याणन्ति ॥ ३८ ॥

आउम्मि थेवसेसे मिहुणं जणिऊण परमलायण्णं ।
कालं काऊण तओ सुरवरसोक्खं पुण लभन्ति ॥ ३९ ॥

[illegible] वि सोमा न वि ते कुव्वन्ति एक्कमेक्कस्स ।
[illegible] ने वि हु भुञ्जन्ति सोक्खाइं ॥ ४० ॥

भरहेरवएसु तहा हाणी वुड्ढी य हवइ कालस्स ।
न य हाणी न य वुड्ढी सेसेसु य होइ खेत्तेसु ॥ ४१ ॥

एवं सुणिऊं राया पुच्छइ साहुं पुणो पणमिऊणं ।
केण कएण मणूसो उप्पज्जइ भोगभूमीसु ॥ ४२ ॥

तो भणइ गणहरिन्दो जे एत्थं उज्जुया नरा भद्दा ।
ते भोगभूमिमग्गं लहन्ति साहुप्पयाणेण ॥ ४३ ॥

जे कुच्छिएसु दाणं देन्ति सुहभोगकारणनिमित्तं ।
ते कुञ्जगाइं जाया भुञ्जन्ति गयाण मे सोक्खं ॥ ४४ ॥

जह खेत्तम्मि सुकिट्ठे वीयं वड्ढइ न तस्स परिहाणी ।
एवं सुसाहुदाणे विउलं पुण्णं समज्जेइ ॥ ४५ ॥

एक्कम्मि जह तलाए धेणुयसप्पेण पाणियं पीयं ।
सप्पे परिणमइ विसं धेणुसु खीरं समुब्भवइ ॥ ४६ ॥

तह निस्सीलसुसीले दिन्नं दाणं फलं अफलयं च ।
होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥

एवं दाणविसेसो नरवइ कहिओ मए समासेणं ।
कुलगरवंसुप्पत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥

जह चन्दो परिवड्ढइ ओसरइ य अप्पणो सभावेणं ।
उस्सप्पिणी विवड्ढइ एवं अवसप्पिणी हाणी ॥ ४९ ॥

तइयम्मि कालसमए पल्लोवमअट्ठभागसेसम्मि ।
पढमो कुलगरवसभो उप्पन्नो पडिसुई नामं ॥ ५० ॥

जाईसरो महप्पा जाणइ जो तिण्णि जम्मसंबन्धे ।
तस्स य सुई पसन्ना वसइ सुहं सव्वओ वसुहा ॥ ५१ ॥

एवं समइक्कन्ते कालो तो सम्मुई समुप्पन्नो ।
खेमंकरो य एत्तो तओ य खेमंधरो जाओ ॥ ५२ ॥

सीमंकरो महप्पा जाओ सीमन्धरो पयाणन्दो ।
तत्तो य चक्खुनामो उप्पन्नो भारहे वासे ॥ ५३ ॥

दट्ठूण चन्दसूरे भीओ आसासिओ जणो जेणं ।
सिट्ठं च निरवसेसं जहवत्तं कालसमयम्मि ॥ ५४ ॥

तत्तो हवे महप्पा उप्पन्नो विमलवाहणो धीरो ।
अभिचन्दो चन्दाभो मरुदेवपसेणई नाभी ॥ ५५ ॥

एए कुलगरवसभा चोद्दस भरहम्मि जे समुप्पन्ना ।
पुव्वंसु नीइकुसला लोयस्स वि पियसमा आसी ॥ ५६ ॥

गिहवासत्थो विमलो बहुविहउज्जाणवाविपरिकिण्णो ।
भोगन्नईणवासो तत्थ य नाभी सया वसइ ॥ ५७ ॥

तस्स य बहुगुणकलिया जोव्वणलायण्णरूवसंपन्ना ।
मरुदेवित्ति पिया सा भज्जा देवी व पच्चक्खा ॥ ५८ ॥

ताहे च्चिय परियम्मं हिरिसिरिधिइकित्तिबुद्धिलच्छीओ ।
• कुव्वन्ति निच्चं देवीओ इन्दवयणेणं ॥ ५९ ॥

नाहारपाणगन्धव्वमल्लालंकारमज्जणाइविणिओगं ।
वट्टेन्ति देवयाओ वीणागन्धव्वनट्टेणं ॥ ६० ॥

अह अन्नया कयाई सयणिज्जे महरिहे सुहपसुत्ता ।
पेच्छइ पसत्थसुमिणे मरुदेवी पच्छिमे जामे ॥ ६१ ॥

वसह गय सीह वरसिरि दामं ससि रवि झयं च कलसं च ।
सर सायरं विमाणं वरभवणं रयणकूडग्गी ॥ ६२ ॥

सुविणाण माणसमये मङ्गलतूरुग्गसद्देणं ।
पडहय च नाभिकुला सुराणमणं कयमाविकुलं ॥ ६३ ॥

कहमेउत्तरसमा नाभिसयणं तया हरिसियमणो ।
सयणमतोरुद्धा वरा य पडणे वो सुमिणे ॥ ६४ ॥

नाऊण य सुविणत्थं नाभी तो भणइ सुन्दरी तुज्झं ।
गब्भम्मि य संभूओ होही तित्थंयरो पुत्तो ॥ ६५ ॥

एवं सुणितु वयणं मरुदेवी हरिसपूरियसरीरा ।
पप्फुल्लकमलनेत्ता परिओसुब्भिन्नरोमञ्चा ॥ ६६ ॥

छम्मासेण जिणवरो होही गब्भम्मि चवणकालाओ ।
पाडेइ रयणवुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥

गब्भठियस्स जस्स उ हिरण्णवुट्ठी सकञ्चणा पडिया ।
तेणं हिरणगब्भो जयम्मि उवगिज्जए उसभो ॥ ६८ ॥

नाणेसु तीसु सहिओ गब्भे वसिऊण जम्मसमयम्मि ।
अह निग्गओ महप्पा खोभन्तो तिहुयणं सयलं ॥ ६९ ॥

दट्ठूण पुत्तजम्मं नाभी पडुपडहतूरसद्दालं ।
मङ्गलविभूइसहियं आणन्दं करइ परितुट्ठो ॥ ७० ॥

पुण्णाणि लाहयाइं दट्ठुं चलियासणाइ देविन्दा ।
अवहिविसएण ताहे पेच्छन्ति जिणं समुप्पन्नं ॥ ७१ ॥

सङ्खेण भवणवासी वन्तरदेवा वि पडहसद्देणं ।
उट्ठन्ति ससंभन्ता जोइसिया सीहनाएणं ॥ ७२ ॥

कप्पाहिवा वि चलिया घण्टासद्देण चोहिया सन्ता ।
सव्विड्ढिसमुदएण एन्ति इहं माणुसं लोगं ॥ ७३ ॥

गयतुरयवसहकेसरि विमाणवरवाहणेसु आरूढा ।
देवा चउप्पयारा तो नाभिघरं समणुपत्ता ॥ ७४ ॥

वेरुलियवज्जमरगयककेयणसूरकन्तपज्जलियं ।
पाडेन्ति रयणवुट्ठिं नाभिघरे हरिसिया देवा ॥ ७५ ॥

सेणाणिओ वि ताहे घेत्तूण जिणेसरं सुरवइस्स ।
उवणेइ करयलत्थं मायाबालं ठविय पासे ॥ ७६ ॥

काऊण सिरपणामं घेत्तूण जिणं ससंभमो सक्को ।
पुलयन्तो न तिप्पइ अच्छीण सहस्समेत्तेणं ॥ ७७ ॥

तो सव्वसमुदएणं देवा वच्चन्ति मन्दराभिमुहा ।
गयणं समोत्थरन्ता आभरणसमुज्जलियसिरीया ॥ ७८ ॥

दिट्ठो य नगवरिन्दो फलिहसिलाविविहरयणपब्भारो ।
सुललियलयाविलोलियलम्बलम्बन्तवणमालो ॥ ७९ ॥

सिहरकरनिवहनिग्गयविविहमहामणिमऊहपज्जलिओ ।
दुलरइरविमलकोमलपवणुद्धुयपल्लवकरग्गो ॥ ८० ॥

वरतरुणतरुवरग्गयकुसुमसुयन्धड्ढमहुयरीगीओ ।
वुलुवुलवन्तनिम्मलउग्गालिनहन्तमलनिवहो ॥ ८१ ॥

हरिनउलवसहकेसरिवराहरुरुचमरसावयसमिद्धो ।
विगयभयजणियमणहरसच्छन्दरमन्तवणवन्दो ॥ ८२ ॥

गरुडवरकिन्नरोरगकिंपुरिससमूहच्छियपएसो ।
तियसवहुमहुरमम्मणगन्धव्वुग्गीयसव्वदिसो ॥ ८३ ॥

एयारिसगुणकलिओ मेरू तस्सुत्तमे महासिहरे ।
अह ते महाणुभावा ओइण्णा सुरवरा सव्वे ॥ ८४ ॥

दिट्ठा य पण्डुकम्बलसिला समुज्जलमणी सुपज्जलिया ।
चन्दप्पहसन्नियासा उब्भासन्ति दस दिसाओ ॥ ८५ ॥

सीहासणे जिणिन्दो ठविओ सक्केण हट्ठतुट्ठेणं ।
अभिसेयं च महरिहं काऊण सुरा समाढत्ता ॥ ८६ ॥

पडुपडहभेरिझल्लरिआइङ्गमुइङ्गसङ्खपणवाणं ।
जम्माभिसेयतूरं समाहयं मेहनिग्घोसं ॥ ८७ ॥

गन्धव्वजक्खकिन्नरतुम्बुरुयमहोरगा अणेगविहा ।
वरकुसुमचन्दणागुरुदिव्वंसुयचामरविहत्था ॥ ८८ ॥

नच्चन्ति केइ तुट्ठा अन्ने गायन्ति महुरसद्देणं ।
अप्फोडणचलणवियम्भणाइ के इत्थ कुव्वन्ति ॥ ८९ ॥

अन्नेत्थ आयवत्तं धरेन्ति उवरिं समोत्तिओहकुलं ।
घणगुरुगम्भीरसद्दं वायन्ति य दुन्दुही अन्ने ॥ ९० ॥

नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।
सललियपयनिक्खेवं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥

उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धड्ढं ।
जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥

तो सुरगणेहि तुरियं कलसा खीरोयसारजलाओ ।
भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥

घेत्तूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्तो ।
जयसद्दमुहलमुहरवथुइमङ्गलकलयलारावं ॥ ९४ ॥

अमररूणमोममाई अन्ने वि महिड्डिया सुरवरिन्दा ।
पयया पसन्नचित्ता जिणाभिसेगं पकुव्वन्ति ॥ ९५ ॥

इन्दाणीपमुहाओ देवीओ सुरहिगन्धचुण्णेहिं ।
उव्वट्टन्ति सहरिसं पल्लवसरिसग्गहत्थेहिं ॥ ९६ ॥

काऊण य अभिसेयं विहिणा आभरणभूसणनिओगं ।
विरएइ सुरवरिन्दो जिणस्स अंगेसु परितुट्ठो ॥ ९७ ॥

चूडामणि से उवरिं संताणयसेहरं से रइय ।
कण्णेसु कुण्डलाइं भुयासु माणिक्ककडयाइं ॥ ९८ ॥

कडिसुत्तयं पिणद्धं कडियडयम्मि जिणवरिन्दस्स ।
दिव्वंसुयस्स उवरिं उब्भामइ रयणपज्जलियं ॥ ९९ ॥

सव्वायरेण एवं काऊणाभरणभूसियसरीरं ।
हरिसियमणो सुरिन्दो थोऊण जिणं समाढत्तो ॥ १०० ॥

जय मोहतमदिवायर जय सयलमियङ्कभवियकुमुयाणं ।
जय भवसायरसोसण सिरिवच्छविहूसिय जयाहि ॥ १०१ ॥

अन्ने वि सुरवरिन्दा सब्भूयगुणेहिं जिणवरं थोउं ।
काऊण य तिक्खुत्तं जहागया पडिगया सव्वे ॥ १०२ ॥

हरिणगवेसी वि तओ आणेउं जिणेसरं नियगगेहं ।
ठविऊण माउअंके सुरालयं सो वि संपत्तो ॥ १०३ ॥

दट्ठूण य मरुदेवी दिव्वालंकारभूसियं पुत्तं ।
पुलइयरोमञ्चइया न माइ नियएसु अंगेसु ॥ १०४ ॥

नाभी वि सुयं दट्ठुं सुरकुंकुमबहलदिन्नचच्चिक्कं ।
वररयणभूसियंगं तइलोक्काईसयं वहइ ॥ १०५ ॥

उयरम्मि जं पविट्ठो उसभो जणणीए कुन्दससिवण्णो ।
उसभोत्ति तेण नामं कयं तु नाभीण तुट्ठेणं ॥ १०६ ॥

अणुदियहं परिवड्ढइ अङ्गुट्ठयअमयलेहणव(ब)लेणं ।
सुरदारयपरिकिण्णो कीलणयसएसु कीलन्तो ॥ १०७ ॥

पत्तो सरीरविद्धिं कालेणऽप्पेण परमलायण्णो ।
लक्खगुणाण निलओ सिरिवच्छुक्किण्णवच्छयलो ॥ १०८ ॥

धणुपञ्चसउच्चत्तं देहं नारायवज्जसंघयणं ।
लक्खणसहस्ससहियं रवि व्व तेएण पज्जलियं ॥ १०९ ॥

आहारपाणवाहणसयणासणभूसणाइयं विविहं ।
देवेहि तस्स सव्वं उवणिज्जइ तक्खणे परमं ॥ ११० ॥

कालसभावेण तओ नट्ठेसु य विविकप्परुक्खेसु ।
तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥

विन्नाणसिप्परहिया धम्माधम्मेण वज्जिया पुरुई ।
कल्लाणपयरणाणं न य पासण्डाण उप्पत्ती ॥ ११२ ॥

तइया धणएण कया नयरी वरकणगतुङ्गपागारा ।
नवजोयणवित्थिण्णा बारस दीहा रयणपुण्णा ॥ ११३ ॥

उसभजिणेण भगवया गामागरनगरपट्टणनिवेसा ।
कल्लाणपयरणाणि य सयं च सिप्पाणि उवइट्ठं ॥ ११४ ॥

रक्खणकरणनिउत्ता जे तेण नरा महन्तदढसत्ता ।
ते खत्तिया पसिद्धिं गया य पुहइम्मि विक्खाया ॥ ११५ ॥

वाणिज्जकरिसणाई गोरक्खणपालणेसु उज्जुत्ता ।
ते होन्ति वइसनामा वावारपरायणा धीरा ॥ ११६ ॥

जे नीयकम्मनिरया परपेसणकारया निययकालं ।
ते होन्ति सुद्दवग्गा बहुभेया चेव लोगम्मि ॥ ११७ ॥

जेण य जुगं निबद्धं पुहईए सयलसत्तसुहजणणं ।
तेण उ जगम्मि घुट्टं तं कालं कयजुग नाम ॥ ११८ ॥

भज्जा सुमङ्गला जिणवरस्स नन्दा तओ भवे बीया ।
भरहाइकुमाराणं पुत्तसयं तस्स उप्पन्नं ॥ ११९ ॥

दोण्णि य वरधूयाओ जोव्वणलायण्णकन्तिकलियाओ ।
बम्भी वि सुन्दरी वि य जणम्मि विक्खायकित्तीओ ॥ १२० ॥

सामन्तभडपुरोहियसेणावइसेट्ठिमोइयाण च ।
दावेइ रायनीई लोगस्स वि लोगसब्भावं ॥ १२१ ॥

एवं रायवरसिरिं भुञ्जन्तस्स उ अइच्छिओ कालो ।
नील वासं दट्ठुं संवेगपरायणो जाओ ॥ १२२ ॥

कट्ठं अहो विडम्बइ लोओ परपेसणेसु आसत्तो ।
उम्मत्तओव्व नच्चइ कुणइ य बहुचेट्ठियसयाइं ॥ १२३ ॥

मणुयत्तणं असारं विज्जुलयाचञ्चलं हवइ जीयं ।
बहुरोगसोगकिमिकुलभायणभूयं हवइ देहं ॥ १२४ ॥

दुक्खं सुहं ति मन्नइ जीवो विसयामिसेसु अणुरत्तो ।
पुणरवि बहुं विनडिओ न मुणइ आउं परिगलन्तं ॥ १२५ ॥

एयं चिय विसयसुहं असासयं उज्झिऊण निस्सङ्गो ।
सिद्धिसुहकारणत्थं करेमि तवसंजमुज्जोयं ॥ १२६ ॥

जाव य चिन्तेइ इमं संसारोच्छेयकारणं उसभो ।
ताव य भिसन्तमउडा देवा लोगन्तिया पत्ता ॥ १२७ ॥

काऊण सिरपणामं भणन्ति साहुत्ति नाह पडिबुद्धो ।
वोच्छिन्नस्स सुबहुओ कालो इह सिद्धिमग्गस्स ॥ १२८ ॥

एए भमन्ति जीवा पुणरुत्तं जम्मसायरे भीमे ।
जिणवयणपोयलग्गा तरन्तु मा णे चिरावेहि ॥ १२९ ॥

एवं दढववसायस्स तस्स निक्खमणकारणे देवा ।
तुरियं च समणुपत्ता सुरिन्दपमुहा चउवियप्पा ॥ १३० ॥

नमिऊण जिणवरिन्दं जयसद्दाला य सहरिसं तुट्ठा ।
धयछत्तचारुचामरचलन्तकरपल्लवसणाहा ॥ १३१ ॥

वज्जिन्दनीलमरगयचन्दणमणिखचियकणयपरिवेढं ।
आरुहइ सुरसमाहियखन्धं तु सुदंसणं सिवियं ॥ १३२ ॥

अह निग्गओ महप्पा नयराओ सुरनरिन्दपरिकिण्णो ।
तूरसहस्ससमाहयवन्दियणुग्घुट्ठजयसद्दो ॥ १३३ ॥

वरबउलतिलयचम्पयअसोगपुन्नागनागसुसमिद्धं ।
पत्तो पवरुज्जाणं वसन्ततिलयं ति नामेणं ॥ १३४ ॥

आपुच्छिऊण सव्वं मायापियपुत्तसयणपरिवग्गं ।
तो मुयइ भूसणाइं कडिसुत्तयकडयवत्थाइं ॥ १३५ ॥

सिद्धाण नमुक्कारं काऊण य पञ्चमुट्ठिय लोयं ।
चउहि सहस्सेहि समं पत्तो ज्झणो (य जिणो) परमदिक्खं ॥ १३६ ॥

वज्जाउहो वि ताहे केसे मणिपडलयम्मि घेत्तूणं ।
काऊण सिरपणामं खीरसमुद्दम्मि पक्खिवइ ॥ १३७ ॥

निक्खमणमहामहिमं देवा काऊण नरवरसमग्गा ।
नमिऊण जिणवरिन्दं गया य निययाइं ठाणाइं ॥ १३८ ॥

चउहि सहस्सेहि समं समणाण जिणवरो महाभागो ।
गहिउववासो विहरइ वसुहं संवच्छरं धीरो ॥ १३९ ॥

के इत्थ पढमसासे बीए तइए उ जाव छम्मासे ।
परिसहभडेहि ताव य भग्गा समणा अपरिसेसा ॥ १४० ॥

भरहस्स भएण घरं न एन्ति तण्हाछुहाकिलन्ता वि ।
लज्जाए गारवेण य ताहे रण्णं परिवसन्ति ॥ १४१ ॥

अह ते छुहाकिलन्ता फलाइं गिण्हन्ति पायवगणेसु ।
अंबरतलम्मि घुट्टं मा गेण्हह समणरूवेण ॥ १४२ ॥

ताहे वक्कलचीवरकुसपत्तनियंसणा फलाहारा ।
सच्छन्दमइवियप्पा बहुभेया तावसा जाया ॥ १४३ ॥

ताव य जिणस्स पासे संपत्ता नमिविणमि भोगवरकङ्खी ।
काऊण सिरपणामं पायब्भासे सुहनिविट्ठा ॥ १४४ ॥

भोगसमुहाण ताणं धरणिन्दो आसणे तओ चलिओ (ए)।
सव्वपरिवारसहिओ सो वि तहिं चेव संपत्तो ॥ १४५ ॥

नमिऊण पायकमले उवविट्ठो जिणवरस्स आसन्ने।
पेच्छइ तरुणजुवाणे दोण्णि जणे पङ्कयदलच्छे ॥ १४६ ॥

अह भणइ नागराया भो भो तुम्हेत्थ किं निमित्तेणं।
असिलट्ठिगहियहत्था उभओ वि ठिया जिणसयासे ॥ १४७ ॥

तो भणइ नमी वयणं अम्हं नत्थेत्थ रायवरलच्छी।
एयनिमित्तं च पहू जिणस्स पासं समल्लीणा ॥ १४८ ॥

एयं च भणियमेत्ते धरणेणं तस्स बलसमिद्धाओ।
दिन्नाओ तक्खणं चिय विज्जाओऽणेयरूवाओ ॥ १४९ ॥

उवइट्ठो य नगवरो वेयड्ढो ताण उत्तमो वासो।
पन्नास जोयणाइं वित्थिण्णो सुद्धरययमओ ॥ १५० ॥

उव्विद्धो पणवीसा दोसु य सेढीसु उभ(य)ओ रम्मो।
छज्जोयणाइ धरणि कोसो च्चिय होइ उव्वेहो ॥ १५१ ॥

दक्खिणसेढीं गन्तुं रहनेउरचक्कवालपमुहाइं।
पन्नास पुरवराइं कयाइ नमिखेयरिन्देण ॥ १५२ ॥

अह गयणवल्लहपुरं उत्तरसेढीए (ताइ) विक्खायं।
वरभवणतुङ्गतोरणबहुजिणहरमण्डियं च कयं ॥ १५३ ॥

तत्तो य दस गमित्ता उवरिं गन्धव्वकिन्नराईणं।
वरभवणमण्डियाइं किंपरिसाणं च [illegible]

उवरिं तओ वि गन्तुं पञ्चासं जोयणे सिहरत्थं ।
जिणभवणेसु मणहरं उब्भासेन्तं दस दिसाओ ॥ १५५ ॥

भवणेसु तेसु निययं चारणसमणा वसन्ति गुणवन्ता ।
सज्झायझाणनिरया तववेयसिरीए दिप्पन्ता ॥ १५६ ॥

बहुगामनयरपट्टणआरामुज्जाणकाणणसमिद्धा ।
मणिरयणकञ्चणुज्जलजम्मघरनिवहपन्तीओ ॥ १५७ ॥

वरमहिसिगाइपउरो बहुविहधन्नेण मणहरालोओ ।
सव्वोसहिसंपन्नो महुखीरघएण पज्झरिओ ॥ १५८ ॥

अइउण्हसीयरहिओ उवघायविवज्जिओ पयइसोमो ।
नज्जइ य देवलोओ देसो विज्जाहराइण्णो ॥ १५९ ॥

रविकिरणकोमलाहयवियसियवरकमलसरिसवयणाओ ।
विज्जाहरजुवईओ बहुविहलायण्णकलियाओ ॥ १६० ॥

विज्जाहरा उ तत्थ वि विज्जाबलदप्पगव्विया सूरा ।
देवा व देवलोए भुञ्जन्ति जहिच्छिए भोए ॥ १६१ ॥

एवंविहा उभयसेढिगया महन्ता
आहारपाणसयणासणसंपउत्ता ।
विज्जाहरा अणुहवन्ति सुहं समिद्धं
धम्मं करिन्ति विमलं च जिणोवइट्ठं ॥ १६२ ॥

॥ इति पउमचरिए विज्जाहरलोगवण्णणो नाम तइओ उद्देसओ समत्तो ॥

॥ चउत्थो उद्देसो ॥

अह भयवं तित्थयरो झाणं मोत्तूण दाणधम्मट्ठे ।
विहरेऊण पवत्तो नगरागरमण्डियं वसुहं ॥ १ ॥

पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।
बहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥

मज्झण्हदेसयाले गोयरच्चरियाए अभिगओ नयरं ।
घरपन्तीए भमन्तो दिट्ठो लोगेण तित्थयरो ॥ ३ ॥

चन्दो व्व सोमवयणो तेएण दिवायरो व्व दिप्पन्तो ।
लम्बियकरग्गजुयलो सिरिवच्छविहूसियसरीरो ॥ ४ ॥

वरहारमउडकुण्डलमणिमोत्तियपट्टचामराइणि ।
उवणेइ जणवओ से न तेसु चित्तं समल्लियइ ॥ ५ ॥

के इत्थ गयतुरङ्गमरहवररयणाइमण्डणाडोवा ।
पुरओ ठवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥

सव्वङ्गसुन्दराओ कन्नाओ पुण्णचन्दवयणाओ ।
देन्ति जणा सोममणा भिक्खासणं अयाणन्ता ॥ ७ ॥

जं जं उवणेइ जणो तं तं नेच्छइ जिणो विगयमोहो ।
लम्बन्तजडाभारो नरवइभवणं समणुपत्तो ॥ ८ ॥

पासायतलत्थो वि य राया दट्ठूण जिणवरं एन्तं ।
संभरिय पुव्वजम्मं पायवभावं [illegible] ॥ ९ ॥

काऊण य तिक्खुत्तो पयाहिणं सयलपरियणसमग्गो ।
चलणेसु तस्स पडिओ हरिसवसुब्भिन्नरोमञ्चो ॥ १० ॥

अह रयणभायणत्थं अग्घं दाऊण सव्वभावेण ।
चलणजुयलप्पणामं करेइ विमलेण भावेण ॥ ११ ॥

समजिओवलित्ते उद्देसे तस्स परमसद्धाए ।
सेयंसनरवरिन्दो इक्खुरसं देइ परितुट्ठो ॥ १२ ॥

अह वाइउं पयत्तो वाओ सुहसीयलो सुरहिगन्धो ।
पडिया य रयणवुट्ठी कुसुमेहि समं नहयलाओ ॥ १३ ॥

घुट्ठं च अहो दाणं दुन्दुहिघणगुरुगहीरसद्दालं ।
पत्तो परमब्भुदयं वरकल्लाणं नहवरिन्दो ॥ १४ ॥

तो अमरचारणगणा भणन्ति साहु त्ति परमपुरिस तुमे ।
धम्मरहस्स महाजस बीयं चक्कं समुद्धरियं ॥ १५ ॥

एवं काऊण जिणो पवत्तणं दाणवन्तचरियाए ।
सयडामुहउज्जाणे पसत्थमाणं समारूढो ॥ १६ ॥

झायन्तस्स भगवओ एवं घाइक्खएण कम्माणं ।
लोगालोगपगासं केवलनाणं समुप्पन्नं ॥ १७ ॥

उप्पन्नम्मि य नाणे उप्पज्जइ आसणं जिणिन्दस्स ।
छत्ताइछत्तचामर तहेव भामण्डलं विमलं ॥ १८ ॥

कप्पद्दुमो य दिव्वो दुन्दुहिघोसं च पुप्फवरिसं च ।
सव्वाइसयसमग्गो जिणवरइड्ढि समणुपत्तो ॥ १९ ॥

नाऊण समुप्पत्तिं केवलनाणस्स आगया देवा ।
काऊण जिणपणामं उवविट्ठा सन्निवेसेसु ॥ २० ॥

भणियं च गणहरेणं भयवं जीवा अणन्तसंसारे ।
परिहिण्डन्ति अणाहा ताणुत्तारं परिकहेहि ॥ २१ ॥

अह साहिउं पयत्तो जलहरगम्भीरमहुरनिग्घोसो ।
सुरमणुयमज्झयारे दुविहं धम्मं जिणवरिन्दो ॥ २२ ॥

पञ्च य महव्वयाइं समिईओ पञ्च तिण्णि गुत्तीओ ।
एसो हु समणधम्मो जोगविसेसेण बहुभेओ ॥ २३ ॥

पञ्चाणुव्वयजुत्तो सत्तहि सिक्खावएहि परिकिण्णो ।
एसो वि सावयाणं धम्मो उद्देसविरयाणं ॥ २४ ॥

धम्मेण लहइ जीवो सुरमाणुसपरमसोक्खमाहप्पं ।
दुक्खसहस्सावासं पावइ नरयं अहम्मेणं ॥ २५ ॥

मेहेण विणा वुट्ठी न होइ न य बीयवज्जियं सस्सं ।
तह धम्मेण विरहियं न य सोक्खं होइ जीवाणं ॥ २६ ॥

जइ वि हु तवं विसिट्ठं करन्ति अन्नाणिया पयत्तेणं ।
तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया ॥ २७ ॥

ते भवसहस्सपउरे संसारे चाउरङ्गमग्गम्मि ।
दुक्खाणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥

जिणवरधम्मं काऊणं निव्वुया होन्ति केइ अहमिन्दा ।
कप्पालयाहिवत्तं अवरे पावन्ति दढधम्मा ॥ २९ ॥

जे वि य निग्गन्थाणं सुद्धं पउज्जन्ति सव्वभावेण ।
ते तस्स फलगुणेण न य कुगइपहं पवज्जन्ति ॥ ३० ॥

सोऊण धम्मवयणं जिणवरकहियं नरामरसमूहा ।
सम्मत्तलद्धबुद्धी सवणपरायणा मुइया ॥ ३१ ॥

के इत्थ समणसीहा हवन्ति वज्जियपरिग्गहारम्भा ।
पञ्चाणुव्वयजुत्ता केइ पुण सावया जाया ॥ ३२ ॥

एवं सुरवरवसहा कहावसाणे जिणं पणमिऊण ।
सव्वे परियणसहिया गया य निययाइं ठाणाइं ॥ ३३ ॥

विहरइ जत्थ जिणिन्दो सो देसो सग्गसन्निहो होइ ।
जोयणसयं समन्ता रोगाइविवज्जिओ रम्मो ॥ ३४ ॥

अह उसहसेणपमुहा चउरासीयं तु गणहरा तस्स ।
उप्पन्ना य सहस्सा तावइया चेव समणाणं ॥ ३५ ॥

ताव य चक्कहरत्तं सपत्तं भरहराइणा सयलं ।
हयगयजुवइसमग्गो चउदसरयणाहिवो धीरो ॥ ३६ ॥

उसभजिणस्स भगवओ पुत्तसयं चन्दसूरसरिसाणं ।
समणत्तं पडिवन्नं सए य देहे निरवयक्खं ॥ ३७ ॥

तक्खसिलाए महप्पा बाहुबली तस्स निच्चपडिकूलो ।
भरहनरिन्दस्स सया न कुणइ आणापणामं सो ॥ ३८ ॥

अह रुट्ठो चक्कहरो तस्सुवरिं सयलसाहणसमग्गो ।
नयरस्स तुरियचवलो विणिग्गओ सयलबलसहिओ ॥ ३९ ॥

पत्तो तक्खसिलपुरं जयसद्दुग्घुट्ठकलयलारावो ।
जुज्झस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥

बाहुबली वि महप्पा भरहनरिन्दं समागयं सोउं ।
भडचडयरेण महया तक्खसिलाओ विणिज्जाओ ॥ ४१ ॥

बलदप्पगव्वियाणं उभयबलाणं रसन्ततूराणं ।
आभिट्टं परमरणं नच्चन्तकबन्धपेच्छणयं ॥ ४२ ॥

भणिओ य बाहुबलिणा चक्कहरो किं वहेण लोयस्स ।
दोण्हं पि होउ जुज्झं दिट्ठीमुट्ठीहि रणमज्झे ॥ ४३ ॥

एवं च भणियमेत्ते दिट्ठीजुज्झं तओ समब्भडियं ।
भग्गो य चक्खुपसरो पढमं च्चिय निज्जिओ भरहो ॥ ४४ ॥

पुणरवि भुयासु लग्गा एक्केक्कं कढिणदप्पमाहप्पा ।
चलचलणपीणपेल्लणकरयलपरिहत्थविच्छोहा ॥ ४५ ॥

अद्धतडिजोत्तबन्धणअवहत्थुव्वत्तकरणनिम्मविया ।
जुज्झन्ति सवडहुत्ता अभग्गमाणा महापुरिसा ॥ ४६ ॥

एवं भरहनरिन्दो निहओ भुयविक्कमेण संगामे ।
तो मुयइ चक्करयणं तस्स वहत्थं परमरुट्ठो ॥ ४७ ॥

विणिवायणअसमत्थं गन्तूण सुदरिसणं पडिनियत्तं ।
भुयबलपरक्कमस्स वि संवेगो तक्खणुप्पन्नो ॥ ४८ ॥

जंपइ अहो अकज्जं जं जाणन्ता वि विसयलोभिल्ला ।
पुरिसा कसायवसगा करेन्ति एक्केक्कमविरोहं ॥ ४९ ॥

छारस्स कए नासन्ति चन्दणं मोत्तिय व दोरत्थं ।
तह मणुयभोगमूढा नरा वि नासन्ति देविड्ढी ॥ ९० ॥

मोत्तुं कसायजुज्झं संजमजुज्झेण जुज्झिमो एण्हिं ।
परिसहभडेहि समयं जाव ठिओ उत्तमट्ठम्मि ॥ ९१ ॥

नमिऊण जिणवरिन्दं लोयं काऊण तत्थ बाहुबली ।
वोसिरियसव्वसङ्गो जाओ समणो समियपावो ॥ ९२ ॥

काऊण सिरपणामं चक्कहरो भणइ महुरवयणेहिं ।
मा गेण्हसु पव्वज्जं भुञ्जसु रज्जं महाभोगं ॥ ९३ ॥

संवच्छरपडिमत्थं बाहुबली पणमिऊण चक्कहरो ।
सयलबलेण समग्गो साएयपुरिं समणुपत्तो ॥ ९४ ॥

बाहुबली वि महप्पा उप्पाडिय केवलं तवबलेणं ।
निट्ठवियअट्ठकम्मो दुक्खविमोक्खं गओ मोक्खं ॥ ९५ ॥

भरहो वि चक्कवट्टी एगछत्तं इमं भरहवासं ।
भुञ्जइ भोगसमिद्धं इन्दो इव देवलोयम्मि ॥ ९६ ॥

विज्जाहरनयरसमा गामा नयरा वि देवलोयसमा ।
रायसमा गिहवइणो धणयसमा होन्ति नरवइणो ॥ ९७ ॥

चउसट्ठिसहस्साइं जुवईण परमरूवधारीणं ।
बत्तीसं च सहस्सा राईणं बद्धमउडाणं ॥ ९८ ॥

मत्तवरवारणाणं चउरासीइं च सयसहस्साइं ।
तावइया परिसंखा रहाण धयउत्तचिन्धाणं ॥ ९९ ॥

अट्ठारस कोडीओ तुरयाणं पवरवेगइच्छाणं ।
किंकरनरनारीणं को तस्स करेज्ज परिसंखा ॥ ६० ॥

चोद्दस य महारयणा नव निहओऽणेगभण्डपरिपुण्णा ।
जलथलरयणावासा रक्खिज्जन्ते सुरगणेहिं ॥ ६१ ॥

पुत्ताण य पञ्चसया अमरकुमारोव (राव) भोगदुल्ललिया ।
भरहस्स चक्कवइणो रज्जविभूइं समणुपत्ता ॥ ६२ ॥

जस्स य जीहाण सयं, बुद्धिविभागो हवेज्ज वित्थिण्णो ।
सो वि मणूसो न तीरइ तस्स कहेउं सयलरज्जं ॥ ६३ ॥

अह एवं परिकहिए पुणरवि मगहाहिवो पणमिऊणं ।
पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहिं ॥ ६४ ॥

वण्णाण समुप्पत्ती तिण्हंपि सुया मए अपरिसेसा ।
एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥

हिंसन्ति सव्वजीवे करेन्ति कम्मं सया मुणिविरुद्धं ।
तह वि य वहन्ति गव्वं धम्मनिमित्तम्मि (न्ति) काऊणं ॥ ६६ ॥

एवं च भणियमेत्ते गणहरवसहो कहेइ भूयत्थं ।
निसुणेहि (य) ता नरवइ एगमणो माहणुप्पत्तिं ॥ ६७ ॥

साएयपुरवरीए एगन्ते नाभिनन्दणो भयवं ।
चिट्ठइ सुसङ्घसहिओ ताव य भरहो समणुपत्तो ॥ ६८ ॥

पणउत्तमङ्गमग्गो करजुयलं करिय तस्स पामूले ।
तो भणइ चक्कवट्टी वयणमिणं मे निसामेह ॥ ६९ ॥

भरह अणुग्गहत्थं कुणन्तु समणा इमं समियपावा ।
भुञ्जन्तु मज्झ गेहे परिसुद्धं फासुयाहारं ॥ ७० ॥

तो भणइ जिणवरिन्दो भरह न कप्पइ इमो उ आहारो ।
समणाण संजयाणं कीयगडुद्दे(द्दो)सनिप्फण्णो ॥ ७१ ॥

एवं सुणित्तु वयणं राया चिन्तेइ तक्खणमणेणं ।
उग्गं तवोविहाणं चरन्ति समणा समियमोहा ॥ ७२ ॥

न य भुञ्जन्ति महरिसी मह गेहे मग्गिया वि पुणरुत्तं ।
तो सावयाण दाणं देमि फुडं अन्नपाणाइं ॥ ७३ ॥

एए वि य गिहिधम्मे पञ्चाणुव्वयगुणेसु उवउत्ता ।
भुञ्जावेमि य बहुसो होही दाणस्स पुण्णस्स ॥ ७४ ॥

सद्दाविया य तेणं मायाचरित्तधारिणो सव्वे ।
तुरियं च समल्लीणा मिच्छत्ताई नरा तइया ॥ ७५ ॥

न य ते रियन्ति भवणं दट्ठु भवणंहियङ्कुरे पुरओ ।
कागणिरयणेण तओ सुत्त चिय सावयाण कयं ॥ ७६ ॥

तो अन्नपाणदाणासणेसु सक्कइयाण उप्पन्नं ।
गव्वं चिय अइतुङ्गं वहन्ति इत्थ कय यऽम्हे ॥ ७७ ॥

मइसायरेण भणिओ भरहनरिन्दो सहाए मज्झम्मि ।
जह जिणवरेण भणियं तं एक्कमणो निसामेहि ॥ ७८ ॥

जाण तुमे नराहिव सम्माणो पढमसावयाण कओ ।
ते वीरस्सऽवसाणे होहिन्ति कुतित्थपासण्डा ॥ ७९ ॥

अलियवयणेसु सत्थं काउणं वेयनामधेयं ते ।
हिंसाभासणमित्तं जन्नेसु पसू वहिस्सन्ति ॥ ८० ॥

विवरीयवित्तिधम्मा आरम्भपरिग्गहेसु अणियत्ता ।
सयमेव मूढभावा सेसं पि जणं विमोहन्ति ॥ ८१ ॥

सोऊण वयणमेयं परिकुविओ नरवई भणइ एवं ।
सिग्घं चिय नयराओ सव्वे वि करेह निद्देसा ॥ ८२ ॥

लोगेण हम्ममाणा सरणं तित्थंकरं समल्लीणा ।
तेण य निवारिया ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥

मा हणसु पुत्त एए जं उसभजिणेण वारिओ भरहो ।
तेण इमे सयलच्चिय वुच्चन्ति य माहणा लोए ॥ ८४ ॥

जे विय ते पढमयरं पव्वज्जं गेण्हिऊण परिवडिया ।
ते वक्कलपरिहाणा तावसपासण्डिणो जाया ॥ ८५ ॥

ताण य सीसपसीसा मोहन्ता जणवयं कुसत्थेसु ।
भिग्गङ्गिरमादीया जाया वीजं वसुमईए ॥ ८६ ॥

एसा ते परिकहिया उप्पत्ती माहणाण भूयत्थं ।
एत्तो सुणसु नराहिव पुरदेवजिणस्स निव्वाणं ॥ ८७ ॥

भयवं तिलोयनाहो धम्मपहं दरिसिऊण लोगस्स ।
अट्ठावयम्मि सेले निव्वाणमणुत्तरं पत्तो ॥ ८८ ॥

भरहो वि चक्कवट्टी तिणमिव चइऊण रायवरलच्छी ।
जिणवरपहपडिवन्नो अव्वाबाहं सिवं पत्तो ॥ ८९ ॥

[illegible] ।
[illegible] ॥ ५७ ॥

॥ इति [illegible]

[illegible]



Translation

To Rishabha the excellent conqueror and the first founder of the faith in the Descending Era, who is worshipped by a number of Siddhas, Gods, Kinnaras, serpent-gods, heads of demons and gods—(1) To lord Ajita who has subdued passions, who has no re-birth and who has ended worldly existence, to Abhinandana and Sumati, to Padmabha resembling lotus in colour.—(2) To Suparshva the best in three worlds, to the excellent conqueror Sashiprabha, to Kusumadanta, to Shitala a great ascetie, to Shreyansa and to Vasupujya—(3) To Vimala and Ananta, to Dharma the essence of religion and conqueror Shanti, to Kunthu who destroyed passions and to the blessed Ara who conquered enemies—(4) To Malli who destroyed the worldly current, to Munisuvrata of good vows, the lord of three worlds in whose period this story of Pauma took place—(5) To Nami, Nemi and Parshva, bright with the diamonds in the hoods of the great serpent and also to Lord Vira who has destroyed the dirt and dust of Karmas and who is saluted by three worlds. (6) Others too, who are great sages, heads of monks,

and monks who have attained greatness, who are guarded in the activities of mind speech and body-to all these, I bow down with my head (7)

I shall narrate briefly and in order, the whole story of Pauma, consisting of a number of names, as it has come down through a series of preceptors (8) Who but an omniscient conqueror (Jina) who possesses knowledge of three times, can fully describe the story of Pauma? (9) The matter with deep sense which came out of the mouth of the excellent Jinas was held by the Ganadharas and the same was preached in short (10) Thus in succession, the text and meaning of the purva books got extinct /A wise man therefore, knowing the effect of time should not be angry (11) There are some people of uneven character, who are bent upon finding faults and who do not recognise even one merit, though pleased with good sayings (12) Poets speak about the sayings of the omniscient master according to the merit of their study Does a thread not pass through a great gem which is pierced by a strong needle? (13) Here in this very assembly, minds of people are differently inclined Who can hold them (together) like the leaves shaken with wind? (14) Even

the Tirthankaras who knew the scriptures could not force the three worlds to one opinion. What then can we of dull talents do ? (15) Although people in this world have an unfathomable heart and they are expert in various frauds and deceits, I now begin to speak according to the store of my intelligence. (16)

Body is beset with diseases and life is transitory like the flashes of lightning. The sentiment of poetry alone is lasting till the circle of sun, moon and planets. (17) Therefore, a man who knows himself, should have in his heart, enthusiasm for extolling the lives of great men. (18) Those indeed are ears which are full and holy with the hearing of the faith of Jina. Others are made of wood as it were for a Vidushaka. (Jester). (19) That indeed is a head which moves (with respect) by the description etc of asceticism. The other however is devoid of merit like the dry cover of a coconut. (20) Those eyes which are eager to see the Jina are indeed praiseworthy. Those however which are tainted with false-belief are as it were the work of a painter. (21) Teeth which take delight in the discourse about excellent Jinas are lustrous. The rest have been simply for fixing in the frame of mouth. (22) What is the use of that nose

which though quick and fond of various good smells does not recognise the fragranee of the meaning of scriptures ? (23) Those lips here are the best which speak equitable things Others are like the back of a sleeping leech (24) That tongue is beautiful in this world which knows the taste of scriptures Others are like the newly made dagger, sharp with wicked words (25) That lotus-like mouth is excellent which is bent upon (speaking) merits. The other is called a hole full of teeth-germs (26) The man who studies, listens to and exerts in asecticism according to his strength, is the best in the world The other is but a statue (27) Thus a man having given up carelessness should be in full spirit and with a logical mind be devoted to the faith of Jina. (28) In the traditional path chalked out by Lord Vira, with the story of Pauma as one of the lofty peaks, even to-day, the elephants in the form of poets, have access and scope (29) So I too, have started on that very path, like a bee, greedy of the smell of the ichor of the elephants in the form of those poets, with my eyes fixed upon the drops of ichor in their foot-prints (30) Listen to the story of Pauma composed in brief by Vimala, in clear and simple verses and in conformity with the sacred texts (31)

In this ancient book, there are seven principal things viz, condition of the universe, origin of families, starting, battle, birth of Lavana and Ankusha, emancipation and many existences. (32) Hear the context of this story of Pauma as it was briefly narrated by the son of Tisala (33) The stopping of Vira on the beautiful peak of mountain Viula, and the full narration by Indabhui to Seniya. (34) The origin of the family of kulagaras, policy laid down for governing the affairs of people, birth of Lord Usabha and his corronation on the Mandara mountain. (35) Preaching in various ways, ending the pains of people, monkhood, acquisition of perfect knowledge, excellent powers of a Jina and the showers of flowers. (36) Worship by all gods and demons, liberation, greatners of emancipation, and the battle of Bharaha and Bahubali as it took place. (37) The origin of castes, groups of heretics, false believers, the Vijjahara family and of Vijjudanta. (38) Terrible harassment to the great monk Sanjayanta, acquisition of perfect knowledge, taking away of lore by Dharana. (39) Birth of Ajiya, full wealth, happiness, misery, Samosarana, shelter given to Vijjahara as by the lord of Rakkhasas. (40) Giving a place and a boon to the prince by the king of Rakkhasas, birth of Sagara,

misery, asceticism, emancipation (41) The great demon Aikanta, celebration of his prosperous birth So also the starting of the family of Rakkhasas should be known (42) Gradually, the origin of the family of Vanarakeu, the history of Tadikesa with prince Udahi should be known (43) The arrival of Kikkindhiyandha and Sirimala killing of Vijayasiha, anger of Asaniveya
attractive c
on the top
and entering Lanka cause of the blows and death of the powrful sons of Sukesi plenty of wealth obtained by Mali (46) Birth of Inda in the city of Chakkavala to the south of the range of montain Veyaddha lordship of the lines of Vijjaharas. (47) Death of Mali in battle, birth of prince Vesamana, the son of Sumali entering the excellent garden of Kusumanta (48) Union with Kekasi, seeing great dreams, birth of Dahamuha and acquisition of lores (49) Agitation of Anadhiya jakkha, arrival of Sumali, getting Mandoyari and the observation of girls. (50 Then the story of Bhanukanna, anger of Vesamana, battle of Rakkhasas and Jakkhas and the penanee of Kubera (51) Dahamuha s visit to Lanka, seeing and asking the excellent Jina about the holy and sin destru

ctive story of Harisena. (52) Catching the big intoxicated elephant named Bhuvanalankara, getting to the abode of Jama, Rikkharaya, Aichcha and Kikkindhi. (53) Dahavayana and Dusana entering the city of Payalankara, great mass of misery to Anuraha in separation from Chandoyara. (54) Union of Siri and Suggiva in the city of Virahiya, monkhood of Vali and agitation of mountain Atthavaya. (55) Sutara obtained by Suggiva, death of Sahasagai, great distress and Dahamuha going to Veyaddha. (56) Renunciation of Anaranna and Sahassakirana, destruction of sacrifice, narration of the past birth of Mahu and desire for Uvarambha. (57) Acquisition of lores, loss of wealth to king Mahinda, Ravana's visit to Mandara and coming back again. (58) The great monk Anantaviriya getting perfect knowledge, Ravana taking vows and birth of Hanuya (59) Meeting and affection between Malinda and Palhaya on mountain Atthavaya, anger of Pavananjaya and desertion of Anjana. (60) Narration of the past births of Hanuya by a monk, delivery in the city of Hanuruha with the help of Padisura. (61) Engagement between Pavananjaya and a Vijjahara in the forest, pleasure and festival of the (son's sight with Anjana and the female Vijjahara (62) Great and fierce battle of

the son of Pavananjaya, height and interval of Jina (63) Movement of enemies like Baladevas Kesavas and sovereign kings, Dasaraha getting the kingdom and the great boons obtaind by Kegai (64) Battle with Inda, having taken Ravana on side Disgust of the king for worldly life and initiation into monkhood. (65) Birth of Rama Lakkhana, Bharaha, Sattunihana and Siya Account of sorrow in Videha (66) Painting of Siya by Naraya, infatuation of her brother on seeing that and origin of the gem-like bow for her choice—marriage (67) Initiation into monkhood by Dasaraha at the hands of monk Savvabhuyasarana, narration of the emancipated and the meeting of Siya (68) The fulfilment of Kegai's boon in the form of Bharaha's getting the great kingdom and the exile of Lakkhana Rama and Siya (69) Movement of king Vijjakanna, his getting an excellent princess, subdual of Ruddabhui and the release of Valikhilla. (70) The beautiful settlement of Ramapuri near Arunuggama, meeting of Vanamala and the rise of Aiviriya (71) Acquisition of Jiyapauma, harassment of monks Kulabhusana and Desabhusana and the erection of a temple on the top of mountain Vamsa (72) Vows taken by Jadau on seeing the efficacy of charity, his own purification and greatness, ascending the chariot and killing Samb-

ukka.(73) Arrival of Kegai's son, terrible battle with Khara and Dusana and Rama's sorrow on account of Siya's abduction. (74) Virahiya coming quickly, killing Dusana, destruction of Rayanajadi's lores and the meeting of suggiva. (75) Killing of Sahasagai, getting a clue to Siya's whereabouts, meeting with Vihisana and getting the alliance of Vijjabala and Kesi. (76) Kumbhakanna and Indai, great bondage in the noose of serpents, Lakkhana struck with the great lore and cured by the touch of Visalla (77). Entering the temple of Lord Santi by Ravana, appearance of the eight excellent accompaniments of a Jina and entering Lanka (78). Production of the disc, killing of Ravana by Lakkhana, bewailing of excellent young women and the arrival of an omniscient sage (79). Initiation of Indai and others, union with Siya, Naraya's visit to Lanka and entering the city of Saeya (80). Hearing the narration of the past births of Bharaha and the elephant, Bharaha took to asceticism and placed Lakkhana on the throne (81). Gain of Manorama, death of Lavana with his body embraced by wealth and beauty in battle (82). Devastation of the country round Mahura by harassment from gods, rising of seven sages and the banishment of Siya (83). King Vajjajangha saw and protected Siya. Birth

of Lavana and Ankush and their battle with father having conquered other kings (84) Monk Sayalabhusana getting perfect knowledge and gods coming down Siyas fierce ordeal, dreadful ocean of the world (85) Austere penance, agitation in the choice-marriage by Kavantavayana, initiation of princes and bad existence of Bhamandala (86) Hanuyas asceticism, penance of Lavana & Ankusa, lamentation and sorrow of Rama at the death of Lakkhana (87) Initiation of Rama caused by a god friend of past birth, monkhood getting perfect knowledge and liberation (88) May the good and the impartial thus listen with a pure mind to the story of Pauma who attained to the path of perfection (89) This story of Rama the eighth Baladeva was told formerly by Lord Vira. Then that story which brightens the world was held by the best of monks Now it has been composed in clear and simple verses by Vimala Listen to the meaning of the text which is highly meritorious and made up of holy letters (90).

Second Chapter

In the southern part of Bharaha in the Jambudiva here, there was the country of .. ha, attractive and beautiful with cities and ines (1) It was spread into villages, towns

and cities of various descriptions known as Kheda, Kabbada, Madamba and Donimuha. It was full of a number of cows buffaloes and mares and the roads leading to its boundary were as if blocked with great mass of wealth (2). There was in it a large number of honest [pure] people like the leaders of caravans, merchants, householders and heads of families. There were many diamonds, gems, pearls and much gold in its treasury and much corn in its big granary (3). The people in that country were very beautiful, clever in sciences, possessed of strength, prosperity and lustre and much inclined to religious practice. (4) It was always full of the the music of actors and dancers who were dancing and acrobats who showed their skill on the top of a bamboo with an umbrella. There, the travellers were fed and provided with food of various kinds. (5) The people were often busy with marriage celebrations, were fond of scents and flowers and their zeal for various eatables, drinkables and dinners constantly increased. (6) The country was attractive on all sides with tanks, lakes and gardens and happy being free from foreign invasion, epidemics, thieves and famine. (7) In the heart of that country, there was an ancient city called Rayapura, encircled by high and broad city walls. (8) It contained excellent

mansions high arched gates and white palaces free from blot It was surrounded by ditches and its wide circumference was beautified by the top-decoration of ramparts (9) It was great with many valuables and the houses in it were full of prosperous gems of land and water It was full of noise made by the conversation of merchants coming from various countries. (10) [illegible]

wide use of Aguru and Turukka incense powders and sandal (11) It was charming with temples rich in gardens, orchards and groves of trees and it appeared attractive with hundreds of lakes ponds, wells and fields (12) There was great but sweet sound at the attractive sights in squares and places where four roads meet It was full of learned men and deserved great praise on account of people of stainless character (13) Why speak more! That city was an abode of thousands of merits constructed as it were with the beauty of the city of gods (14) In such a city lived king Seniya possessed of kingly merits like Vesamana incarnate (15) His hair was oily and dark like bees his face bore the splendour of a blooming lotus his shoulders were thick strong and hard

and the pair of his arms was long, big and round (16). He had a broad and extensive chest. His waist was tender and graceful which could be easily caught within palms. His hips were like those of a lion and his thighs were like the trunk of an excellent elephant (17). His toes were tender like the tortoise and he was shining like a mountain of gold. His face was calm like the moon and he appeared grave like the ocean (18). There was nothing which he did not know, the science of government or any thing of importance. He had acquired all talents by right belief and he was devoted to the worship of preceptor and gods (19). Even that man who is clever in various arts and scriptures cannot get to the end of the merits of that king, though describing them for a long time (20).

Here in the continent of Bharaha there was a prosperous and meritorious city of Kundaggama, where ruled a great king Siddhattha by name (21). He had a beautiful wife called Tisala who was adorned with many merits. The Jina entered her womb in the last moments [of the previous life]. (22) All the gods having known by the shaking of throne that the Jina was born started with horripilation

caused by satisfaction (23) Having gone to the city, they showered scented water and taking the great Jina, went to the peak of Mandara mountain (24) The Indras placed him on the throne made of the [famous] slab of stone called Pandukambala, studded with diamonds and bathed him with milk-occean-water from jugs. (25) The name Mahavira was given by Indras to him who in sport shook the Meru mountain by his toe. (26) Having saluted, prayed to and circumambulated the great Jina, the gods replaced that preceptor of three worlds before the mother (26) With food given by the Indra and passing through the stage of childhood by *licking the paste of nectar on his* thumb, the Jina became thirty years of age. (28) One day, that Jina Vira, full of desire for emancipation, and knowing the faults (of the world) accepted asceticism surrounded by the Logantiya gods (29) Of him who was free from the eight karmas and who was engaged in meditation perfect knowledge which brightens the whole world was produced (30) His blood was (white) like milk in colour, and his body was free from dirt and sweat, full of sweet smell, possessed of auspicious marks and merits, extremely pure and like sun in brightness (31) His eyes did not throb His nails and hair were

well shaped and oily. The country one hundred yojanas round, was free from epidemics. (32) wherever he stepped, lotuses with thousand petals grew, trees bent with the burden of fruits and the earth became rich with corn. (33) The (surface of) earth became clear like mirror, the language Addhamagahi started and the directions being free from dust and pollen became clean like those in autumn. (34) Wherever the great Jina stopped, a throne studded with gems, a divine drum of sweet sound audible in one yojan and shower of celestial flowers were produced. (35) Thus that sun amongst great Jinas, the best of monks, followed by the eight excellent accompaniments moved about awakening (inlightening). the lotuses in the form of liberable songs. (36) That lord Mahavira, possessed of the prosperity of excellent powers and followed by the whole congregation of monks in groups and their heads, while moving about, reached the great Viula mountain (37) The king of gods having known to great Jina to be on the great Viula mountain, mounted his elephant Eravana who looked like a peak of the Himalayas. (38) The temple of that elephant was besmeared with read-lead He appeared splendid with the decoration a garland of stars. He gave out the sound of

the ringing of bells A streak of rut marked his temples He was fragrant with the sweet smell of rut on which sat the humming bees, and the line of banners was shaken up by the wind caused by the small chowries on his (constantly) flapping and unsteady ears (39-40) Indra whose glory was sung by the nymphs and who was surrounded by the Samaniya gods came down to the mountain Viula with gods and demons (41) The shakra (Indra), on seeing the great Jina placed his folded hands on his head and with a delighted mind began to pray (42) Oh sun with the rays of perfect knowledge, this whole world is sleeping as it were in the darkness of delusion You alone have made it bright and pure (43) In the ocean of this world which is full of the waves of the water of great sorrow, oh glorious one, you are a ship to take across the merchants in the form of liberable souls (44) Oh lord, you are a guide to those who have lost their path in the forest of this worldly existence which is dense with the trees of union, separation and sorrow (45) Who is able oh lord, to count your true merits though one may try to do it even for a long period of thousands of crores of years? (46) The king of gods when the prayer was over and other gods of the four classes too, saluted.

the Jina with devotion and took their seats. (47) The king of Magaha having seen the arrival of gods in the presence of the Jina started from the city of Rayapura with a large number of followers. (48) Having reachad that place, he got down from the great intoxicated elephant, prayed to the great Jina and sat down. (49) In that place, divisions were made beforehand and it covered a circular area of one yojana. It had three ramparts and it was beautified by wide diamond gates. (50) Then there were two (main) divisions with eight big flags and banners. At each door, eight dramas were being enacted. (51) There were sixteen execllent wells full of pure water and blue as well as white lotuses, four in each direction. (52) The lord who was the preceptor of three worlds sat with ease on the excellent throne with umbrella over the umbrella, chowries, Ashoka tree and the halo of light. (53)

I shall now describe each division in such an assembly of men and gods. (54) In the first division, there was a group of knotless great sages. Then the section was for the goddesses of Sohamma etc. (55) The third part was for nuns great in merits and then as a rule, there were the maidens of the Joisa

class (56) Then, there were the divisions for Vantara and Bhavanavasiya goddesses, Josiya gods, Indras of Vantara, Bhavana, Sohamma etc. and the residents of Kappa (57-58) In the other division, there was the assembly of excellent human beings and the section for sub-human beings was in North East. (59)

In such an assembly of gods and kings, Goyama with salutations asked the Titthayara about religion and non-religion. (60) Then the great monk with his voice as deep and loud as the clouds preached religion which brings welfare to all living beings, in Ardhamagadhi language (61)

Substance is twofold It should be known as consisting of life and non-life Living beings are of two kindsliberated and mundane (62) The happiness of the liberated souls is endless, matchless, unperishing, steady, permanent and always unobstructed (53) Those who are mundane are mobile and immobile Both are again with perfect and imperfect development (64) Earth, water, fire, wind and vegetable are said to be immobile souls, while those with two senses are mobile with and without mind (65) What is known as non-life has the divisions of Dhamma

* etc The liberable souls get emanci-

pation. It is otherwise in the case of the non-liberable. (66) A soul always contracts evil Karmas by reason of false belief, activities (of mind, speech and body) and passions with soul-taints. (67) A soul earns endless merit by right knowledge, faith, practice and penance, being guarded in mind, speech and body. (68) Karmas in short, are said to be of eight kinds. Souls by their inclination and activity get bound or freed. (69) The immediate happiness which living beings in the world get, out of their foolish attachment for sensual pleasures is in fact, manifold misery. (70) So long as sinful souls have to pass time tn the hell even as much as for the winking of an eye, there is no happiness. (71) Sub-human souls experience great trouble in being punished, beaten, tied and looked down with contempt. (72) Men have their troubles, physical and mental in union and separation, gain and loss, attachment and hatred. (73) The pain to gods at the time of dropping down is very great as compared with what is felt by less prosperous gods at the sight of the groups of more prosperous gods. (74) In such a dreadful world with its four roads (leading to the four gatis), a soul being comparatively free from troubles gets human existenee with difficulty. (75)

Even when human birth is obtained, it is generally in the families of robbers etc whose riches are little. Birth in a noble family is difficult (76) Though born in a good family, he may be deaf or dumb, blind or lame hunchbacked or dwarfish A soul gets a healthy body with all five senses with difficulty (77) Even after getting all good things, the unfortunate fool does not become inclined to religion on account of greed and delusion (78) Although religious inclination is produced a man being taken through the play-grounds of bad religions does not get the faith preached by Jinas (79) Having got the human birth a man who is never inclined to religion loses as it were nectar from his very palm (80)

Some wise men accept asceticism with devotion and stand for the highest object with their conduct unviolated (81) There are some other men who having propitiated the twenty objects of Jinship earn endless happiness which surprises three worlds. (82) Others, having practised exalted penance have little worldly existence left for them and having passed through two or three births they get unexcelled emancipation (83) Those who undergo noble austerities and meet their death with propitiation

and strength of intelligence become the Ahamindas in Anuttara Vimana heavens. (84) Having dropped from there, they enjoy the riches and pleasures of Baladeva and Chakradhara for a long time and practising religion, get perfection. (84) Some, having accepted asceticism become defeated by terrible hardships, break down from restraint and again take the vows of a householder. (86) Some are satisfied only with the sight of great Jinas and do not take vows af renunciation even in dreams. (87) Those whose mind is deluded by false belief, who do not practise good conduct, who do not take vows and who are dipped into the sensual pleasures enter into a dreadful war by their household undertakings. (88)

Some, having followed occupations like agriculture in which there is injury to *many* creatures, go to hell which is terrible with great and acute pain. (89) Those whose nature is deceitful and crooked, who trade with false weight and measure and who have no faith in religion go to sub-human existence. (90) Those whose behaviour is straightforward and religious, whose passions are mild, who are simple by nature and who possess ordinary meri[illegible]

minor and major vows and practise penance like a child (without proper understanding), become gods in heaven according to their soul-condition (92) Those who are pure in belief, knowledge, practice and various activities of senses and those who are indifferent even to their own body get perfection having shaken off the karmas (93) The great monks being free from eight karmas get liberation, the eternal, endless and unobstructed bliss and great happiness (94) Souls being tied to karmas wander in the great ocean of four conditions of life and none can cross it without the boat in the form of Jaina religion (95) All the creatures which are scorched with the heat of acute pain and troubles in the summer of worldly existence, are pacified by the cool water of the clouds of the words of Jina (96)

Having heard that religion which started from the lotus-like mouth of the Jina, those gods with their mind influenced by right belief went to their own places (97) The king of Magaha also, having devotedly saluted Lord Vira went to the city of Kusagga with all his retinue (98) Then at the close of the day, sun set, lotuses faded and the chakravaka pairs were separated (99) Darkness spread up in the sky, bla-

ckening the brightness, of the conduct of the good in all the roads of directions, itself being black in colour. Then the nature of the wicked is known. (100) The king too, in his palace which was bright with the dazzling rays of diamond lamps, slept with ease in the bed on the couch which was covered with a sheet of flowers. (101) Though sleeping, he again and again saw the Jina in dreams and asked him about his doubts with great care. (102) Then the high-souled king, being praised with hundreds of auspicious verses, got up by the shouting of bards with the beating sound of drums like the deep roaring of big clouds. (103)

Then he began to think thus, " Lord Vira has said this world possessing religion to be the abode of men like chakradhara and others. (104) But in the story of Pauma, my mind entertains great doubt. How were the Rakkhasas though very powerful killed by the Vanaras ? (105) The warriors, proud of their strength were born in great families and achieved hundreds of lores only on account of the religion of the conqueror. (106) It is heard in classical books that Ravana and all other Rakkhasas took fat, blood, flesh etc. as food and drink." (107) Kumbhayanna the powerful

brother of Ravana slept without fear for six months at a stretch (108) That high-souled Kumbhayanna would not get up from his bed before his time although his limbs might be crushed with elephants resembling great mountains, or his ears might be filled with pots of oil, while asleep He did not hear the sound of good drums and trumpets though played upon in front of him (109-110) Even when he got up, with his body overcome with terrible hunger, he swallowed everything before him, the elephants, buffaloes etc. (111) Having filled the belly with many gods, men, elephants etc. he, again went to bed and slept fearlessly for other six months. (112) It is also heard that Indra was defeated by Ravana in battle, put into fetters and taken to the city of Lanka (113) Who in the three worlds full of gods and demons is able to conquer Indra who can hold up the Jambuddiva encircled by oceans? (114) By merely thinking about that Indra whose elephant is Eravana and whose thunderbolt always strikes sure, another (the opponent) may be reduced to a heap of collyrium (115) " A lion was killed by a deer or an elephant was driven away by a dog " The Ramayana containing such paradoxical things has been composed by poets (116) All this is false and oppossed

to logical reasoning. Those who are learned in this world do not trust it with the merit of conviction. (117)

Thinking thus, that king became anxious to see the Jina for removing his doubts and got ready to go. (118) There were plots of ground where grew excellent lotuses from which all bees had gone away, which (plots) appeared extremely attractive on account of sweet tune and note, which scattered the pollen of flowers sticking to the wind of trees and which were pure like the rays of sun. (119)

Third chapter.

The king of *Magaha* who was sitting in the assembly hall, whose body was fully decorated with ornaments, whose foot-stool was brightened by the rays of pearls in the crowns of his vassals and who was greatly anxious to see the monk, mounted an excellent and clever elephant with praiseworthy marks. (1–2) Then the great king, followed by elephants, chariots warriors and horses started from the city and went to where Goyama was sitting. (3) Having reached the place, he saw that great Ganahara, who by his lustre looked like the autumnal sun in the midst of the groups of monks. (4) Having got down from the elephant and having

gone round the monk (with respect) the king with a delighted mind bowed down with hands folded on the head (5) Having received the blessings, he sat down at the feet of the monk and with great modesty asked after his health (6) Getting a chance, the king with modesty *and courtesy asked again that Goyama who* removed the darkness of doubts. (7)

"Of glorious sage, 'I desire to clearly hear the story of Pauma. The preachers of bad faith have made it famous with contrary material (8) If Ravana was a Rakkhasa as brave as gods, how could he be defeated by the sub-human beings like monkeys in the battle (9) The gold deer was struck with an arrow by Rama in the forest and Vali was killed deceitfully for the sake of Suggiva and Sutara (10) Having gone to heaven, Indra was conquered in battle, bound with strong and hard chains and put into a prison (by Ravana) (11) Kumbhakarna though clever in all objects slept continuously for six months How could the monkeys construct a bridge *in the great ocean ? (12) Oh divine master,* please favour me and tell me what is true and reasonable Please remove the darkness of my doubts by the light of knowledge" (13)

Then the Ganahara replied, "Listen oh great king with attention As the omnisci-

ent masters have narrated, so too, I shall narrate to you. (14) Dasanana (Ravana) was neither a monster nor a flesh–leter. All that the fools of these bad poets have stated is false. (15) Again, what is being told without an introduction, does not carry the meaning. Those words, oh king, ' as if cut into the root' become lost. (16) I shall describe the divisions of place and time first, and then the stories of great men. Listen to them in due order. (17) Sky is infinitely infinite. In it, there is the universe without beginning and end, always divided into three parts. (18) The universe should be known as of the shape of a cane seat, like a cymbal in the middle and like a drum above. (19) The whole of it is like a Tala bound up in three circles. In the middle of many oceans and islands there is the region of sub–human beings. (20) Again in the centre, there is Jambuddiva of the shape of a mirror. One hundred thousand yojanas is its area. (21) It is surrounded by the salt–sea on all sides and its doors on the ramparts called Paumavaraveiya are bright with splendour. (22) In the middle, there is Mandara mountain, decortated with four forests, bright like gems, ninety nine thousand yojanas in height, ten yojanas wide, one tho[illegible] yojanas below stuck in a [illegible]

of adamant and touching the Sohamma heaven at its top (23-24) There are six great mountain ranges and seven regions (divided by them), fourteen great rivers, four Nabhi mountains, twenty Vakkhara mountains, thirty four capitals and thirty four Veyaddha mountains (25-26) There are sixty eight caves and thirty thrones in the region of the divine tree between Uttarakuru and Devakuru (27) There are two hundred mountain peaks called Kanchanakuda, six lakes and two strange twin mountains (28) There are six divisions of Bhogabhumi, attractive and decorated with excellent trees There are the temples of Jina in these places (29)

Then in the salt ocean, four islands should be known They are charming with Jaina temples and like heaven in enjoyment (30) To the south of Bharaha in the Jambuddiva, there is an island of Rakkhasas That of Gandharvas is to the west of Videha (31) Then there is the island of Kinnaras to the north of Eravaya and the island of Varuna is in East of East Videha (32) Increase and decrease should be known in Bharaha and Eravaya In the remaining continents there is Time eternally fixed (33) The presiding god and master of the Jambuddiva is Indra Anadhiya of great prosperity,

who rules over thousands of gods. (34) Formerly, this Bharaha was very attractive and full of pleasures like the Uttarakuru with plenty of excellent desire-fulfilling trees in the Susama-susama age. (35) Men in those days were six miles in height, with the physical structure of Samachauransa type and their age limit was three Palyopamas of Years. (36) The desire-fulfilling trees provided musical instruments, food, ornaments, garments, lamp and light in the house, vessels and flowers. (37) With these, people used to enjoy tenfold great pleasures according to their desire and being always happy did not even feel the time that passed. (38) With a short period of life remaining, they produced an extremely graceful couple and dying from there again got the happiness of gods. (39) Even lions etc were calm and did not get angry with each other. Moving freely and happily they too enjoyed pleasures. (40) Thus time increases and decreases (in happiness etc.) in Bharaha and Eravaya but in other places it is not so. (41) Having heard this, the king saluted the monk again and asked, "By doing what, is a man born in the Bhogabhumi" ? (42) Then the great leader of monks replied, "Those men who are straightforward and simple in this world get their

way to Bhogabhumi by doing charity to monks' (43) Those who give things in charity to the censured for the sake of happiness and plea sures (in the next birth) become elphants and enjoy the pleasures of an elephant (44) Just as in a well-tilled-field, seed grows and is not lost, in the same way a man earns plenty of religious merit by charity to good monks (45) Just as water, drunk from one pond by a cow and a serpent, results into milk in the case of the former and poison in the case of the latter, in the same way, charity done to the ill-behaved and well behaved becomes completely fruitless or fruitful according to the nature of the recipient (46–47) Thus oh king, I have briefly explained the details of charity Now I speak about the origin of the families of Kulagaras Listen (48) Just as moon by her nature waxes and wanes, similarly the ascending era increases in happiness etc and the descending era decreases (49) In the third division of time when one eighth of a Palyopama was left, first great kulagara called Padisui was born (50) That high souled kulagara possessed the memory of past birth and hence knew the relations of three previous existences The earth under him was pure and peaceful everywhere. (51) Thus after some time had passed,

Sammui was born. Then came Khemankara and Khemandhara in turn. (52) Then noble Simankara was followed by Simandhara who gave delight to people. Then Chakkhu was born in Bharaha. (53) People who were frightened at the sight of sun and moon were consoled and every other thing as it happened in each period was explained by him. (54) Then followed the brave Vimalavahana, moonlike Abhichanda, Marudeva, Pasenai and Nabhi. (55) These fourteen great kulagaras who lived in Bharaha were clever in politics and dear to people. (56) The tree where Nabhi himself resided was beautiful, surrounded by various gardens, and wells and an abode of the state of enjoyments. (57) He had a wife called Marudevi who possessed many merits, who was full of youth, grace and beauty and who was like a goddess incarnate. (58) The goddesses Hiri Seri, Dhii, Kitti, Buddhi and Lachhi always served and obeyed her by the words of Indra. (59) The deities entertained them with dancing and music on lute while taking food, drink, sandal paste, bed, seat, bath etc. (60) One night, when Marudevi was sleeping with ease in her rich bed, she saw auspicious dreams in the last quarter. (61) A bull, an elephant, a lion, wealth, garlands, moon, sun, flag, jar,

lake, occean, aerial car, mansion, heap of gems and fire (62) At the end of dreams she got up fresh from bed with the blowing of trumpets giving out cries of victory, like the lotus at sun-rise (63) Having-performed curious rites with her eyes dilated with joy she went to Nabhi, sat on a jewelled seat and described the excellent dreams to her husband (64) Nabhi having followed their import, said, " Fair one, you will get a Titthankara son born of your womb (65) *Hearing those words Marudevi had her body* filled with joy, her lotus-like eyes bloomed and she thrilled with horripilation caused by satisfaction (66) When the Jina was to enter her womb, six months before his dropping (from heaven) Dhanaya (god of wealth) began and showered gems for fifteen months (67) Usabha is praised by the name Hirannagabbha in the world because when he was in the womb gold rained on earth (68) Having stayed in the womb with three kinds of knowledge, he was born at the proper time, agitating the whole world (69) Nabhi being satisfied, joyfully celebrated the occasion with the sound of good drums and rich auspicious things (70) The Indras saw their thrones shaken by the gust of auspicions wind and found by their Avahi knowledge that the Jina was born (71)

Bhavanavai gods hurridly got up by the blowing of conch, Vantara by the sound of drums and the Joisiya gods by lion roar. (72) Even the lords of Kappa got up by the sound of bell, started with all pomp and prosperity and went to the human world. (73) Then the gods of all four classes, mounted on elephants, horses, bulls, lions, celestial cars and various conveyances and reached the house of Nabhi. (74) The gods being delighted dropped a shower of gems which was bright with lapis-lazuli, Vajja, emerald, Kakkeyana and Surakanta in the house of Nabhi. (75) Then the generals of Indra carried the Jina to him in palm, having placed near the mother a false child. (76) The Sakka in hurry bowed down his head, took the Jina and was not content to look at even with his thousand eyes. (77) Then all the gods in a body started towards Mandara, covering the sky and appearing bright with the splendour of ornaments. (78)

And the great mountain Meru was seen. It was a huge mass of marble slabs and various gems. Lines of forests with beautiful breezy creepers were hanging long on its sides. It was bright with the rays of various big diamonds rising from a number of mountain peaks. The

ends of sprouts in it were shaken by sweet, gentle and pure wind of the petals The rich ness of fragrance of flowers rising from excellent young trees in it was extolled by bees There was plenty of pure water flowing with simple as well as 'ghu'uhulu sound in it It was full of beasts like monkey, mangoose, bulls lion, hog, antelope and chamara deer Clusters of clouds were playing on it in a self-willed and beautiful manner, being free from fear. The Garudas and Vantara gods like Kinnara, Uraga and Kimpurisa in large numbers were ascending its sides All its directions were filled with the music of Gandhaavas and the sweet murmers of goddesses (79 to 83) The mountain Meru was decorated with such merits Those noble gods alighted on its best peak. (84)

There was seen the Pandukambala slab of stone, shining bright with gems and like the Chandrakanta gem making all the ten directions bright (85) Satisfied and delighted the Sakka placed the Jina on the throne and the gods commenced the great coronation (86)

Drums for the birth celebration were beaten like the roaring of clouds and various musical instruments like Padaha, Bheri, Zallari, Ainga,

Panava, tabor and conch were played upon. (87) Various gods like Gandharva, Jakkha, Kinnara, Tumburu and Mahoraga, carrying in their hands, excellent flowers, sandal paste, incense powder, celestial garments and chowries began to dance with satisfaction. Some sang with sweet tone while some dashed, moved about and sported in various ways. (88-89) Some held over him an umbrella with a number of pearls hanging down and some beat the drum with a deep, loud and big sound. (90) Goddesses danced amorously with gestures, with the graceful placing of feet and with coquettish glances suggesting mental changes. (91) Gods from above, showered flowers rich with varied fragrance, so that the sky though clear, became tawny with pollen in a moment. (92) Then the groups of gods filled jars from milk-ocean and brought them for the coronation of the Jina. (93). Taking the jewelled jar, Indra began to bathe the Jina with a sweet confused voice of praises and auspicious verses resonant with the cries of victory. (94) Other great and prosperous gods like Jama, Varuna and Soma too, started with a cheerful mind and bathed the Jina. (95) Indrani and other goddesses besmeared with delight, fragrant scented powders

with their own sprout-like fore-arms. (96) Having completed the coronation, Indra with satisfaction decorated the limbs of the Jina with ornaments in the proper manner (97) He placed a crest gem on his head, arranged the long head garland, put pendants in the ear and diamond bracelets on the arms. (98) A girdle tied to the loin cloth of the Jina, shone bright with gems on the celestial garment (99)

Then Indra having decorated the body of the Jina with ornaments with full respect began to praise him with a delighted mind (100) 'Victory to you, who are like a sun, to dispel the darkness of delusion, a full-moon to awaken the night lotuses of liberable souls, a drainer of the worldly ocean and who are decorated with the Srivachchha sign on your chest.' (101) Other gods too praised the Jina for his real merits, went round him thrice and all returned as they had come (102) Then the god Hiranna gavesi took the Jina to his house, placed him in mother's lap and went to the heaven. (103)

Marudevi on seeing her son decorated with divine ornaments thrilled with horripilation and could not contain herself with joy (104) Nabhi too, on seeing his son besmeared with the thick

paste of divine saffron and decorated with excellent gems felt the excellence of three worlds. (105) Because a bull, white like the moon and Kunda flower entered the womb of mother (in a dream), Nabhi with satisfaction gave him the name Usabha. (105) He grew every day in strength by licking nectar on his thumb and playing hundreds of games in the company of celestial boys. (107) Extremely lustrous and an abode of auspicious marks and merits, he attained in a short time full growth of body with his chest marked by Sirivachchha. (108) The height of his body was five hundred cubits and the structure of his body was of admantine joints and bones. He possessed thousands of good signs and his body was bright in splendour like sun. (109) Food, drink, vehicles, bed, seat and ornaments of various kinds-all these were at once supplied to him by gods. (110)

By the effcet of time, when, various desire-fulfilling trees were lost, the juice of sugar-cane alone was the food of men. (111) The people on earth did not know sciences and architecture, knew no distinction of religion and irreligion. There were beneficial works and heretics had no existence. (112) Then Dhanaya constructed a

city full of gems nine yojanas wide and twelve yojanas long with the high ramparts made of best gold (113) Lord Usabha himself taught the artisans about villages mines cities, towns, settlements and auspicious works (114) Those men who possessed great strength and were employed in the work of protection, became famous in the world as Khattiyas (115) Those who were engaged in trade, agriculture, guarding and protecting cattle etc were called Vaisas. They were wise and inclined to business. (116) Those who took to low work always serving others belong to the class of Suddas They are of many kinds (117) Because he started an age of happiness to all creatures on earth that age is known as Kayajuga in the world (118) He had two wives Sumangala and Nanda and hundered sons, Bharaha and others (119) He had two excellent daughters Bambhi and Sundari possessed of youth grace and luster and renowned in the world. (120) He explained the royal policy to his vassals, soldiers royal priest commander of the army merchants and leaders of villages and mutual relations of people to them Thus of him who enjoyed royal glory some time passed and he became eager for liberation on seeing the nymph Nila (122)

Alas, the people being attached to another's service incur great hardship, dance like the mad and do hundreds of strage things. (123) Human birth is worthless, life is fickle like the streak of lightning and the body becomes an object of a number of insects, diseases and sorrows.(124) A soul being addicted to the flesh of sensual pleasures takes misery to be happiness, and though much troubled does not realise that life is melting fast away. (125) So, being without attachment and having given up this sensual pleasure which is not eternal, let me exert in penance and restraint for the happiness of emancipation. (126)

Thus when Usabha was thinking about the means of the end of worldly existence, the Logantiya gods came with their crowns shining bright. (127) Having bent the head they said, " It is good oh lord, that you have awakened. Much time has elapsed since the destruction of the path of emancipation here. (128) These souls wander again and again in this terrible ocean of birth. Taking to the ship of the words of Jina, let them cross it. Pray, let them not delay. " Thus gods of all four classes with Indras etc, came up at once for the starting

of him who was of firm determination (130) Having bowed down to the Jina delighted and satisfied, they shouted victory and their sprout-like hands waved flags umbrellas and chowries (131) He climbed a beautiful palanquin whose gold circumference was studded with Vajja, saphire emerald sandal and diamonds and which was carried on shoulder by gods (132) Then, the high souled one surrounded by gods and kings started from the city with the cries of victory given out by bards accompanied by the blowing of hundreds of trumpets (133) He reached the excellent garden of Vasantatilaya which was full of Baula Tilaya Champaya Asoga Punnaga and Naga trees and creepers (134) Having saluted the Siddhas and having plucked the hair in five fists he accepted the great vows of a monk with four thousand followers (136) Indra too took the hair in a diamond box, bent his head and threw them in the milk ocean (137) The gods with all men went back to their places having celebrated the great occasion of starting and having bowed to the Jina (138)

The fortunate Jina with the four thousand monks moved about on earth peacefully and

observing fasts. (139) Some of those monks broke under the pressure of (the soldiers of) hardships in the first month; some in the second and thus, all who remained, left in the sixth month. (140)

Bing afraid of Bharaha they did not return home, though oppressed by thirst and hunger but lived in forests out of shame and ptide. (141 Now, being oppressed by hunger, as they took fruits from a number of trees, it was proclaimed in the sky, " Do not take them in the dress of monks. " (142) Then arose various classes of ascetics who put on garments of bark, Kusa grass and leaves, who ate fruits and who thought in their own way. (143)

Then Nami and Vinami, being desirous of pleasures went to the Jina, bent their head and sat near his feet with ease. (144) On account of them who were leaning towards pleasure, the throne of Indra shook and he went there with all his retinue. (145) Having saluted the lotus-like feet as he sat down near the Jina, he saw two youths with their eyes like lotus-petals. (146) Then Indra asked, " Why are you sitting here before the Jina

with swords in your hands ?" (147) Then Nami replied, "We have no royal glory For its sake oh master we are sitting near the *Jina*." (148) As soon as this was spoken, Indra gave them powerful and rich lores of various kinds (149)

The great mountain Veyadlha was assigned to them as the best residence which was made of pure silver and which extended to fifty yojanas (150) Beautiful on both the sides it was spread in two ranges each of twenty five yojanas. For six yojanas on the ground the height was two miles (152)

That Vijjahara Nami went to the Southern range and founded fifty great cities Rahaneura Chakkawala etc (152) In the Northern range there was the famous city of Gayanavallaha It was decorated with excellent palaces, high arches and many temples of Jinas (153) Only ten yojanas above, there were the cities of Gandharva Kinnara and Kimpurisa beautified with excellent palaces (154) Going above for further five miles the peak was shining beautifully in ten directions with the temples of Jinas (1 6)

There always lived in those temples, meritorious aerial monks who were shining with the glory and lustre of penance. (156) There were lines of houses shining bright with diamonds gems and gold and the country was prosperous with many villages, cities, towns, gardens and forests. (157) There were plenty of excellent buffaloes etc. It had a charming appearance with various kinds of corn. It was rich with all medicinal herbs and full of honey, milk and ghee.(158)

That country was full of Vijjaharas, free from extremes of heat and cold, unassaulted and calm by nature. Thus it looked like heaven. (159) There were Vijjahara damsels possessing varied grace with their faces resembling beautiful lotuses which are blooming with the gentle touch of the rays of sun. (160) There were brave Vijjaharas too, proud of there strength and lores, enjoying pleasures according to desire like gods in heaven. (161) Such great Vijjaharas of both the ranges possessing plenty of food, drink, beds and seats enjoyed great happiness and practised the pure religion which is preached by Jinas. (162) Thus ends the third chapter called the description of the region of Vijjaharas in the Paumachariya.

Fourth chapter.

Then the Titthayara gave up meditation (of stationary condition) and began to move about on earth which is decorated with cities and mines for practising the religion of charity and acceptance of food (1) Moving about in lotuses, gradually, he reached the city of Gayapura where lived king Seyansa the abode of hundreds of merits (2) At mid-day, he went to the city for begging food and visiting the lines of houses he was seen by the people (3) His face was calm like the moon He shone like the sun in brightness The pair of his fore-arms was long and his body was beautiful with the Sirivachchha mark. (4) The people offered beautiful neclaces, crowns, ear-rings, diamonds pearls silk garments chowries etc but his mind did not rest in them (5) Some bowed down to his feet and placed before him elephants, horses and chariots with pompous decoration of gems etc (6) The people of gentle mind not knowing his vow of eating food by begging, offered maidens beautiful in all limbs with their face like the full moon to him (7) Whatever was brought to him the Jina who was free from delusion did not accept, and went to the royal palace with his long

of the world with the four main roads and thousands of existences. (28) Having practised the religion of the Jina, some become happy as Ahamindas and some of firm religious práctise get the lordship of Kappa heavens. (29) Those who praise with all respect the knotless monks, never go to a bad existence by virtue of that praise. (30) The congregation of men and gods was delighted, got right belief and became eager for emancipation on hearing this religious discourse of the Jina (31) Some of them gave up possessions and undertakings and became great monks, while some became laymen with five minor vows. (32) Thus at the end of the sermon the great gods saluted the Jina and returned to their places with their retinue. (33)

The country which the Jina visited became heavenlike and charming being free from diseases etc. for hundred yojanas all round. (34) Then he got eighty four Ganaharas headed by Usahasena and eighty four thousand monks. (35) Then king Bharaha became the chakkahara and the brave master of fourteen gems with horses, elephants and young women. (36) Hundred sons of Lord Usabha like sun and moon accepted monkhood and became regardless of their body. (37) The great Bahubáli in Takkhasila being always opp-

added themselves to his prosperity They were the seat of a Jina umbrella over head chowries, the pure halo of light divine drums and shower of flowers (18-19) Gods having known that perfect knowledge was produced, came down, bowed to the Jina and sat in their seats (20) The Ganadhara asked ' Oh lord, souls wander helpless in the endless worldly ocean Please explain their way of crossing it (21)

Then the great Jina with his voice deep and sweet like clouds began to explain two fold religion in the presence of gods and men (22) Five great vows five points of carefulness and three ways of guarding constitute the religion of a monk It is of many kinds according to context (23) Five minor vows and seven disciplinary vows make up the religion of laymen who renounce in part (24) A being by religion gets the great happiness *of men and gods while by irreligion it goes to* hell which is the abode of thousand miseries (25) There is no rain without clouds and no corn without seeds Similarly living beings cannot be happy without religion (26) Even if ignorant people practise carefully the best penance they become servant gods and drop from there to the sub human class (27) They wander for untold time experiencing troubles in the ocean

unable to kill him went and returned. At the same time, keen desire for emancipation was produced in the mind of Bahubali who was brave and strong in arms. (48) He exclaimed, Ah evil! people though knowing the truth do it to one another unopposed, being subject to sensual lust, greed and passions. (49) As one would lose sandal wood for ashes and a pearl neclace for a thread, so do the people being attached to human pleasures lose divine prosperity. (50) Having given up this fight of passions, let me fight for restraint against the soldiers of hardships, so long as I stand for the high goal. (51) Having bowed to the Jina, Bahubali gave up all attachment and having plucked the hair became a monk whose sins are pacified. (52)

Having bent his head, the chakkahara requested with sweet words, "Do not take to asceticism. Enjoy this kingdom full of great pleasures." (53) The chakkahara having saluted Bahubali who was standing in one-year standard of monkhood, reached the city of Saeya with all his army. (54) High souled Bahubali too, got perfect knowledge by force of penance and having destroyed the eight karmas got emancipation which makes one free from misery. (55) That sovereign king Bharaha also like Indra in heaven enjoyed unobstructed the

osed to king Bharaha did not obey his orders (38) So the chakkahara being angry with him started quickly with all his army and means, from the city, Bharaha reached the city of Takkhasila and became at once ready for the battle with the indistinct noise of his army mingled with the cries of victory. (40) The high souled Bahubali too started from his city with a large army on hearing that king Bharaha was come. (41) Then a great battle between both the armies, proud of their strength took place with the blowing of trumptes and with the sight of dancing trunks on the field (42)

Then, Bahubali proposed to the chakkahara, "Why kill people? Let us two fight with eyes and fists on the battle field," (43) As soon as this was proposed the eye fight began The sight of Bharaha broke first and he was defeated (44) Again, they attacked each other by arms with great pride and strength causing agitation by the quick movement of feet and clear tossing of the palm. (45) The great warriors, not running away, fought facing each other, raising the hand moving in a circle or binding a half lightning yoke, (46) Thus king Bharaha being struck by the prowess of Bahubali's arms in the battle and being very angry discharged the chakka for killing him. (47) The disc being

beings and act against the duties of a monk. Still they bear pride in the name of religion. (66) Thus asked, the great monk explained the truth saying, " Oh king, listen to the origin of Brahmins. " (67) In one part of the city of Sa-ya, lord Risaha was sitting in congregation when Bharaha reached there. (68) The sovereign bent his head, folded both the hands near his feet and requested, " Oh lord, please hear these words." (69) Let these monks whose sin is calmed down do me favour and eat pure acceptable food at my place. (70) Then the Jina replied, " Bharaha, this food which is bought or specially prepared cannot be accepted by restrained monks." (71)

Having heard this, the king thought carefully, " Monks who put down delusion practise strict penance. Though repeatedly requested by me these great sages do not eat at my place. Let me therefore freely give food and drink to laymen. They too are engaged in the practice of five minor vows, complimentary and disciplinary vows as householders. Let me feed them often and there will be the meritorious fruit of charity." (72 to 74) He called all householders practising vows. At once there came false believers and others. (75) They did not go to the palace seeing the barley

country of Bharaha which is rich with pleasures. (56) Villages in it were like the cities of Vijjaharas cities were like heavenly regions householders were like kings and kings were like Kubera. (57) There were sixty four thousand young women of excellent beauty (in his harem), thirty two thousand crowned kings under him, eighty four hundred thousand intoxicated elephants and chariots marked with flags and umbrellas eighteen crore horses of great speed and smartness and who could count the number of his servants male and femal ? (58 to 60) His fourteen great gems nine treasures full of many valuables and the stores of the gems of land and sea were guarded by groups of gods (61) Five hundred sons of that sovereign king Bharaha, who were fondled with the pleasure of divine princes attained royal glory (62) Even that man who has got one hundred tongues and whose share of intelligence is extensive cannot describe his whole kingdom (63)

Having spoken thus the king of Magaha saluted again and asked the great ganahara with sweet and attractive words. (64) I have completely heard oh lord, the origin of the three castes. Now tell me about the origin of Brahmins, (65) They kill all living

etc became the founders of various sects. [86] I have thus described the true origin of Mahanas.

Now hear oh king, about the emancipation of lord Puradeva. (87) The divinemaster of three worlds having shown the religious path to people got excellent emancipation on the Atthavaya mountain. (88) The sovereign king Bharaha too, having left off the royal glory like a blade of grass, followed the path of the Jina and got unobstructed bliss. (89) Thus, oh Seniya, I have narrated to you the arrangement of things in the world as made by ancient people. Now hear about the four royal families of pure glory. (90)

sprouts on the way Then the thread of true householders was marked by the Ka,ini gem (76) Then being worshipped w th food, drink seats etc, they bore great pride thinking 'We are fortunate" (77) King Bharaha was addressed by Marsayara in the assembly Oh king listen car fully to what is foretold by the Jina Those fir t laymen whom you honoured will become heret cs and followers of false religion after the death of V ra (78 79) Having prepared the s r ptures called Ve las containing fa se statements and preaching violence only they will kill beasts in sacrifces (80) With perverse faith and behaviour not des st ng from undertakings and possess on and b ing themselves s lly they will make others also silly 81) Having heard these words the k ng became angry and ordered, Banish them all at once from the city' (82) Being beaten by the p ople they sought the shelter of the Tirthankara who stopped the people striking them with stones (83) As Bharaha was stopped by Usabha with the words 'Son do not beat them' all of them were called Mahanas in the world (84) Those however who returned having first a cepted ascetı cism used to put on barks and became Tapasas. (85) Their pup ls and gran l pup ls m sled people by false scriptures and Bhrigu and Angirasa

story of Rama took place in the days of the 20th तीर्थंकर called मुनिसुव्रत.

6 पज्जलिय (प्रज्वलित) Illumined. विलीण (विलीन) Destroyed. रय (रजस्) Dust.

7 गणहर (गणधर) is the epithet for the immediate principal disciples of a तीर्थंकर. They are so called because they are the heads of groups of monks. अणगार–One who has no house. A monk. लद्धमाहप्प (लब्धमाहात्म्य) One who has attained greatness. गुत्त (गुप्त) Guarded.

8. आयरिय (आचार्य) Preceptors. वोच्छामि (वक्ष्यामि) I shall speak. अहाणुपुव्विं (यथानुपूर्वम्) In due order. समासेण–Briefly.

9. वण्णिऊण (वर्णयितुम्) to describe. उम् is the termination generally used for the infinitive, but here ऊण is used. तीरइ(शक्नोति) Is able. नीसेसं (निःशेषं) completely.

10. अत्थो (अर्थः) Matter. निग्गओ (निर्गतः) Emanated from. बहुवियप्पो (बहुविकल्पः) Containing deep sense or capable of many interpretations.

11 परिहाणी (परिहानिः) Extinction. पुव्व–Purvas were the fourteen holy books which formed the third division of the 12th Anga called दृष्टिवाद.

12 तल्लिच्छा (तत्परा) Eager. Bent upon.

13 to 16. The poet here states that there is a majority of wicked persons who are not appreciative of good poetry, that it is very

NOTES.

First Chapter.

1 to 7 Salutations are paid to the 24 तीर्थंकरs, great sages and monks in the first seven verses They serve the purpose of a मंगल.

सिद्ध ... परिमहियं (सिद्धसुरकिन्नरोरगदनुपतिभुवनेन्द्रवृन्दपरिमहितम्) दनु Demon वृन्द-group परिमहिय-worshipped अवसप्पिणि (अवसर्पिणी) The descending era in the wheel of eternal Time, It has twelve spokes six ascending (उत्सर्पिणी) and six descending (अवसर्पिणी) Each spoke is named after the general happiness or misery of living beings in that particular era We are at present living in the fifth division of the descending era called Dushama or the unhappy. आइतित्थयर (आदितीर्थंकर) Th first तीर्थंकर.

2 पउमाभ the 7th तीर्थंकर is also known as पउमप्पह or पद्मप्रभ.

3 ससिप्पभ and कुसुमदन्त the 9th and the 10th तीर्थंकरs are also known as चन्द्रप्रभ and सुविधि (पुष्पदन्त) respectively

4 कसायमहण (कषायमथन) Destroyer of passions जियारि (जितारि) Conqueror of enemies

5 तियसनाह (त्रिदशनाथ) Lord of gods Th

the rut of the elephants in the form of great poets, follows them in the course laid down by Lord Mahavira.

29 कइकुञ्जर (कविकुञ्जर) Great poet. मग्ग-Access.

30 मयगन्धलोलुओ (मदगन्धलोलुप) Greedy of the smell of rut. पयट्टो [प्रवृत्त.] Started.

31 पायडफुडत्थं (प्रकटस्फुटार्थं) With clear meaning. निसामेह (निशामयत) Hear.

32 to 88. Here is a long table of contents. We get a reference to a number of events and persons, we would come across in the remaining chapters

34 The whole story is narrated by इन्दभूइ to सेणिय.

35 कुलगर (कुलकर) Founder of a family or a great man who lays down rules for the mutual dealings of men in the primitive stage of civilisation.

36 अत्तिनासण (आर्तिनाशन) Destruction of trouble. अइसय [अतिशय] Excellence in 34 things obtained by a जिन. They are:—

चउरो जम्मप्पभिई एक्कारस कम्मसंखए जाण ।
नव दस य देवजणिए चउतीसं अइसए वंदे ॥

38 जाईण [जातीनाम्] Of castes. कुतित्थि Heretics.

40 समोसरण is the divine assembly hall constructed by gods in the honour of a Jina. It consists of twelve divisions, full description of which we get later on.

difficult to reproduce what is preached by the omniscient sages and that it is very difficult to please all people Still he proposes to sing the glory of the great in good poetry, for, it is lasting while other worldly things are transitory

13 कइणो (कवयः) Poets सूई (सूची) Needle. पियइ (प्रजति) Goes into Enters

14 परिसाए (परिषदि) In the assembly घेत्तु (ग्रहीतुं) to capture

15 एक्कमय (एकमत) Of one mind कीरइ (क्रियते) Is made

16 दुग्गह (दुर्ग्रह) Difficult to catch कूडकवड (कूटकपट) Fraud and deceit

17 तडिविलसिय (तडिद्विलसित) Sporting of lightning गहचक्क (ग्रहचक्र) Circle of planets

18 कित्तणुच्छाह (कीर्तनोत्साह) Zeal of praising.

19 विदूसग is described as ' विचित्रवाग्वेषधारी हास्यकारी विदूषक ' दारु-Wood

20 घुम्मइ Reels सामन्न (श्रामण्य) Monkhood.

21 मिच्छत्त (मिथ्यात्व) False belief चित्तयरेण (चित्रकरेण) By a painter.

22 ओट्ठा (ओष्ठा) Lips. जलूगा (जलौकस्) Leech.

26 तल्लिच्छ (तत्पर) Anxious अन्नं (अन्यत्) Other.

27 उज्जमेइ (उद्यच्छति) Exerts. सिप्पियकओ (शिल्पिकृत) Made by an architect

29 to 31. The poet very humbly compares himself with a bee which being attracted by

83 सत्तरिसीण उव्वत्ती–The explanation of the origin of seven sages (stars in the sky) is very interesting. सीयानिव्वासण (सीतानिर्वासन) Banishment of Sita.

85 पाडिहेर–Worship by gods.

90 अट्ठमरामदेवचरियं–Story of the 8th Vasudeva called Rama who is also known as Pauma. एत्ताहे (इदानीम्) Now. Mark that Vimala states his own name as the author in this verse.

SECOND CHAPTER.

1 दक्खिणभरहे–(दक्षिणभरते) In the southern part of भरतक्षेत्र. कलिओ (सहितः) Possessed of. आगर (आकर) mine.

2 खेड–(खेट) A town with the fort made of earth, or a town which is surrounded by mountains and rivers. कव्वड (कर्वट) or कुत्सित नगर–a bad town. मडम्ब is a lonely town in four miles area. दोणीमुह is a city with both land and sea routes. परिक्खित्त–Surrounded वलव(वडवा) Mare.

3 सत्थाह (सार्थवाह) Leader of a caravan. सेट्ठि (श्रेष्ठिन्) Leading citizen. कोडुंबिय-Head of a family. गहवइ a citizen. निवह–A large number. मोत्तिय (मौक्तिक) Pearls. धन्न (धान्य) corn.

4. विन्नाण (विज्ञान) Sciences. वियक्खण (विचक्षण) Clever. विहव (विभव) Prosperity. अहियं (अधिकं) More. उज्जुय (ऋजुक) Staright-forward.

41 सगरस्स उप्पत्ती Account of the origin of king Sagara and his sons is very interesting

42 पयत्तण (प्रवर्तन) Starting नायव्व [ज्ञातव्य] Should be known

43 तडिकेसि was a Vidyadhara king in the Rakkhasa family and उवहिकुमार was a Vidyadhara king of Vanara family

52 हरिसेण was the 10th चक्की or sovereign king

61 सूइ Birth पडिसूर was the maternal uncle of अंजणा the mother of हणुव

63 उस्सेह (उत्सेध) Height अन्तर Interval

67 सहोयरस्स मूढत्त –Infatuation of Siya's brother for her out of ignorance चावरयण The great bow वज्जावत्त and not शिवधनुष्य which Rama strung in the choice marriage of सीया.

68 केगइवर–The boon sought by केगई (कैकेयी) was only one—to coronate her son भरह a king

77 लक्खणविसल्लागम Lakkhana was struck into a fatal swoon by the great lore called अमोघ विजयासत्ति from Ravana विसल्लागम-Arrival of princess विसल्ला By her mere touch Lakkhana recovered from the swoon

79 चक्कुप्पत्ती The chakka discharged by Ravana did not hurt Lakkhana as he was a Baladeva, but returned and struck him Ravana) dead

81 पव्वज्जा Initiation Bharaha became a monk

15 वेसमण is the name of the god of wealth.

16 to 20. The king is described in these verses.

16 निद्ध (स्निग्ध) Oily. वियसिय (विकसित) Blooming. थेार (स्थूल) Bulky.

17 विउल (पृथुल) Extensive. वच्छ (वक्षस्) chest. मज्झ(मध्य) Waist मयराय(मृगराज) Lion. सरिस(सदृश) Like. हत्थिहत्थ(हस्तिहस्त) The trunk of an elephant.

18 कुम्म (कूर्म) Tortoise. सेावण्णिय-Golden.

19 सम्मत्त is a technical word meaning right belief in the true god, preceptor and religion.

22 कलिया-possessed of. आयाओ (आयातः)-came down. चरिम-last.

23 Whenever the soul of a would-be तीर्थंकर drops from heaven for the last birth or when he is in distress the thrones of Indras shake, knowing which they at once go down to wait upon him. परिओस(परितोष) Satisfaction. उब्भिन्न(उद्भिन्न)-Split.

24 ऊण is the terminaton of the Absolutive as in आगन्तूण and घेत्तूण from (गिह)

25 ठविऊण (स्थापयित्वा) Having placed. खीरोदहि-Milk ocean.

26 This verse explains why the epithet महावीर (great warrior) was given to the तीर्थंकर. अङ्गुट्ठ-Thumb. लीलाए-Easily. In Sport.

27 थेाऊण(स्तुत्वा) Having praised पयाहिण(प्रदक्षिण) Moving round an object keeping one's right hand

5 लङ्खय-An acrobat who dances on a bamboo सद्दाल (शब्दवत्) Resounding with पसाहिय (प्रसाधित) Furnished with.

भुज्जाविज्जन्त is a causal prevent passive participle of भुज to eat पहिय [पथिक] Traveler

6 वीवाहूसवविवावडा [विवाहोत्सवव्यापृत] Engaged in marriage celebrations तत्तिल्ल Fond of अणवरय [अनवरतम्] Ceaselessly

7 पुक्खरणी (पुष्करिणी) A lake समन्तओ [समन्तात्] All round परचक्क Foreign invasion मारि-Epidemic तक्कर (तस्कर) A thief दुब्भिक्ख [दुर्भिक्ष] Famine मुइओ (मुदित) Delighted

8 पायार City walls उब्भड-Strong परिवेढ-Circumference The city is described in the following five verses

9 तुङ्गतोरण-High arches फलिहा (परिखा) Ditch कविसीसय [कपिशीर्षक] Top-decoration of ramparts

11 मरगय (मरकत) Emerald कब्बुरिय [कर्बुरित] Variegated अगुरुय and तुरुक्क are costly incense powders

12 चेइयघर [चैत्यगृह] Temples आराम is a public garden while उज्जाण is specially meant for couples सरसि Small lake वावि-Rectangular well वप्पिण-Fields आलोय [आलोक] Appearance

13 चच्चर(चत्वर) Square चउक्क [चतुष्क] Where four roads meet पच्छणय [प्रेक्षणक] Scene निग्घोस-Loud sound.

15 वेसमण is the name of the god of wealth.

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towards it माउसयासे(मातृसकाशे) Before the mother

28 दिय is P P P from दा to give अमयलेवलेह- Licking (लेह) the paste (लेव) of nectar (अमय)

29 अवया कयाइ One day संवेग-keen desire for emancipation It is one of the characteristics of सम्यक्त्व लोगन्तिय-are the heavenly beings of the ब्रह्मलोक They are so called because their connection with loka has come to an end, i e in their next birth they shall be human beings and then attain liberation पव्वज्ज (प्रव्रज्या) Monkhood उवगओ-Accepted

30 There are eight principal Karmas which are bound with the soul and by completely destroying which one can be liberated केवलनाण- Perfect knowledge For getting it, the karma called नाणावरणीय should be completely annihilated by pure meditation (झाण) सयलजगुज्जोयगर (सकलजगदुद्योतकर)-One who brightens the whole world

The personal charm and the excellent powers of a Jina are briefly described in the following six verses

31 खीरसवण्ण (क्षीरसवर्ण) Having the colour of milk सेय (स्वेद) Perspiration लक्खण are the auspicious marks on body

32 फन्दण (स्पन्दन) Throbbing वट्ठिय (अवस्थित) Well shaped.

33 सहस्सपत्ताइं-Lotuses with thousand petals. सास्ससमिद्ध (सस्यसमृद्ध) Rich in corn.

34 आयरिस्स आदर्श) Mirror. अद्धमागही- The language is so called as it was spoken in the western half of Magadha.

35 जोयणघोस (योजनघोष)—The sound audible for one yojana (four miles) round.

36 अट्ठमहापाडिहेर (अष्टमहाप्रातिहार्य) Eight great attendentant objects which wait upon a Jina. They are:-

अशोकवृक्षः सुरपुष्पवृष्टि: दिव्यध्वनिश्चामरमासनं च ।
भामण्डलं दुन्दुभिरातपत्रं सत्प्रातिहार्याणि जिनेश्वराणाम् ॥

बोहिन्तो (बोधयन्) Enlightening.

38 वलग्गो (अवलग्नः) Mounted. Here the first vowel अ is dropped as in रण्ण for अरण्य.

39-40 All these are the adjectives of the elephant एरावण. सिन्दूर-Red-lead. रइय-Besmeared with. मयलेहा (मदलेखा) Streak of rut. गुमुगुमुगुमन्त is an onomatopoetic word. निलीण-concealed. उद्धुव्वन्त-Shaken with wind.

41 सामाणिय are powerful gods but not authoritative like Indra. अच्छरस (अप्सरस्) Nymphs.

42 सक्क (शक्र) Indra. थोऊण is the Infinitive form here though ऊण is the general termination for the Absolutive.

43 सुत्त (सुप्त) Asleep. तमेव By you. In the place of तम् there should be तुमे or तए.

44 वीइसंघट्ट-Full of the waves पोया-Ship.

45 कडिल्ल is a देश्य word meaning forest. गहन-Dense

46 सुइर For a long time. वास year.

47 चउव्विहा-Four main classes of gods. They are भवणवइ वाणमंतर जोइसवासी and विमाणवासी

48 सगासे Near भड-Soldier चडगर-A large number

50 परिक्खेव-Circumference. आयाम-Expanse. तोरण-Ornamental gate

51 पत्थडा Divisions. महाधयपडाग-Great flags and banners

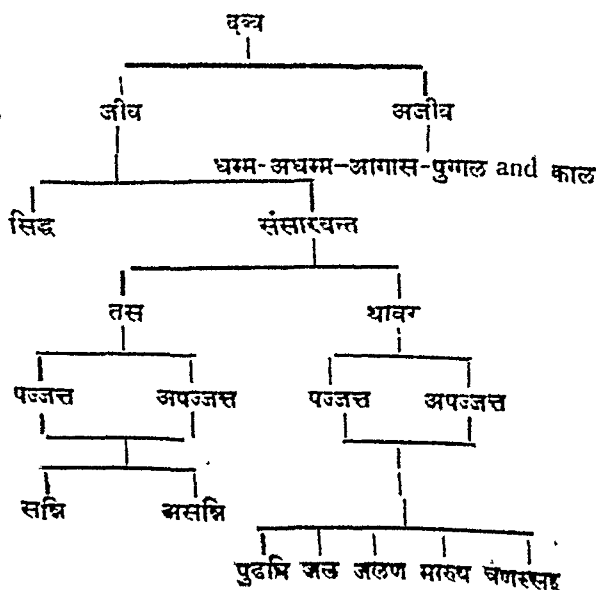
53 असोग-Ashoka tree भामंडल-Halo of light.

55-59 describe the twelve divisions in that big assembly, assigned to gods goddesses, men, women monks nuns and beasts etc.

61 to 95 Religious sermons form an essential part of all Jaina stories Here we get one long discourse on religion given by Lord Mahavira at the request of Goyama in that great assembly of living beings The Tirthankaras always preach in Ardhamagadhi Lord Mahavira begins with the substance and its subdivisions in the world He explains how soul earns merit or demerit shows the real nature of happiness and misery, emphasises the need of religious practice having got this human

birth and promises relative fruit thereof. He tells us that liberation should be our final goal and shows how to achieve it. He explains how and why living beings have to bear in the four existences and finally tells us that the religion of the Jinas is the only boat to cross this worldly ocean.

62 to 66 These can be understood by the following diagram.



63. अणोवमिय Incomparable अक्खय-Imperishable अयल-Steady वाहपरिमुक्क-Unobstructed

64 तस-Mobile थावर-Immobile पज्जत्त-Fully developed.

65 सन्नि-with mind इयर Others Without mind धम्माधम्माइ-The non-soul substances are धम्म-Medium of motion to soul and matter, अधम्म-Medium of rest to soul and matter, आगास space, पुग्गल-Matter and काल-Time

67 पच्चय-As a result of कसाय-Passions They are कोह-Anger, माण-Pride माया-Deceit and लोह-greed लेसा (लेश्या) Imaginary colours of the soul caused by good or bad thoughts They are कृष्ण Black नील-Blue काऊत-Tawny, पीत-Yellow पद्म-Red and शुक्ल White मिच्छत्त-wrong belief जोग-Activities of mind speech and body

68 सम्मसद्दिष्ण-with right belief अज्जिणइ-Earns Contracts

69 सखेवओ (संक्षेपत) In short परिणाम Condition of the soul

71 निमिस-Winking A moment जाव-ताव-As much as.

72 दमण Subjugation निब्भच्छण (निर्भर्त्सन) Reproach तिरिक्ख-Sub human beings

74 अप्पिड्ढिय (अल्पर्धिक) Having less prosperity महिड्ढिय-Having great prosperity

77 वामण etc–Dwarf, deaf, blind, dumb, crippled and hunch-backed.

82 वीसं जिणकारणाइं–There are twenty things to be done for earning the तित्थयरनामकम्म. They are:—

अरिहंत-सिद्ध-पवयण-गुरु-थेर-बहुस्सुए तवस्सीसुं ।
वच्छलया य एसिं अभिक्खनाणोवओगे य ॥
दंसण-विणए-आवस्सए य सीलव्वए निरइयारो ।
खणलवतवच्चाये वेयावच्चे समाही य ॥
अपुव्वनाणगहणे सुयभत्ती पवयणे पभावणया ।
एएहिं कारणेहिं तित्थयरत्तं लहइ जीवो ॥

There is a similar Sutra 5–24 in the तत्वार्थाधिगमसूत्र for the meditation of sixteen matters to secure तीर्थकरनामकर्म.

85 हलहर-Elder brother of a वासुदेव. चक्कहर–Sovereign king, a master of six continents.

86 परीसह–Hardships. Monks have to face willingly great troubles in religious practice. The twenty two sufferings of a monk are described in तत्वार्थाधिगम सूत्र. 9. 9. as क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानाऽदर्शनानि ।

87 पच्चक्खाण–Renunciation. निव्वित्ति Happiness. Ease.

89 करिसणाइ–Agriculture etc. वावारा–Professions. Here is an instance of the uninflected form used by our poet. तिव्व–Sharp. One goes

to hell according to तत्वार्थ–6 15 by much worldly activity with attachment for worldly objects. The Sutra is -बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ।

90 The next sutra is माया तैर्यग्यानस्य । Deceit is the cause of sub-human existence. The same thing is stated here कुडिल-Crooked कूड-False तूल-Weight माण Measure उवणमंति-Go to

91 The cause of human birth is slight worldly activity slight attachment and humble disposition अल्पारम्भपरिग्रहत्वं स्वभावमार्दवं च मानुषस्य । तत्वार्थ. 6-17 and 18 तणुय-Little भद्दा-Simple

92 बालतव-Austerities not based upon right knowledge The cause of divine existence according to the तत्वार्थाधिगमसूत्र is सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि ।

93 करणंजएसु-In the activities of senses. निरवयक्खा (निरपेक्षा) Indifferent धुय-Shaken

95 घोलन्ति-Whirl. मोत्तुं-Without. बोहित्थ-Ship

96 गिम्ह-Summer उण्हविय-Heated उल्हविय is a देश्य word meaning pacified, extinguished जियलोक (जीवलोक) world of beings

99 अत्थ समल्लीणो-Set मउलन्ति Closed चक्कयमिहुण-Pair of chakravaka birds who always move together but are separated at night time by nature

100 उच्छरइ-Spread up मइलन्तो-Darkening दिसिवह-(दिक्पथ) Road of directions कसिण (कृष्ण)

Black. नज्जइ is passive of ना–to know. The poet compares the nature of the wicked with darkness.

101 विच्छुरिय-Covered with. पडोच्छइय-Covered with a sheet.

103 घण–Clouds. गभीर–Deep. निणाय (निनाद) Sound. वंदि-Bard. थुव्वन्तो (स्तूयमान) Being praised.

106 विज्जासय (विद्याशत) Hundreds of lores. गव्विया–Proud.

109 The locative is used for the instrumental in this verse. पेल्लिज्जइ–Is crushed. सुयन्त–Sleeping.

111 गिलइ–Swallowed. In the compound असण etc. महाघोर should be placed first.

113 नियलबद्धो–Bound in fetters. The form लङ्कानयरी is uninflected. It should be in the accusative case.

115 अमोह–Unfailing. मसिरासी–Heap of collyrium. The idea is that mere thought of having Indra as an enemy would burn one to death and reduce to collyrium.

116 विवरीयपयत्थ–Paradoxical things. The poet wants to emphasise that Ramayana is full of falsehoods and fantastical things.

117 अलिय-False. उववत्ति–Reasoning. पच्चय–conviction.

119 निग्गयालीसमत्ता (निर्गतालिसमस्ताः) with bees all gone out. महुरसर (मधुरस्वर) Sweet voice. वलग्ग–Sticking. आइच्चभासा–sun-bright.

Third Chapter.

1 अत्थाणि Court मउड Crown. पायीढो-Foot stool

2 परिहत्थ-Clever लक्खणपसत्थ-Possessing auspicious marks

3 जोह (योध) Warrior तुरय-Horse चच्चइ-Went

5 ओयरिय (अवतीर्य) Having got down अजलि-Folded hands It is defined as एगेण वा देहि वा मउलिएहिं हत्थेहिं णिडालसम्मितेहिं अंजली भण्णति (निशीथसूत्र)

7 पत्थाव (प्रस्ताव) Proper time for a topic उवयार (उपचार) Courtesy

8 परिफुड-Clearly पसिद्धी उप्पाइया-Publicity has been given

10 कणयदेहो मओ-Golden deer. It is considered to be a blemish in Rama's character to have fraudulently killed Vali.

11 दयनिलय-Heaven समर-Battle दढकढिण-Hard and strong चारगेह-Prison

18 13 सुयइ-Slept सेउ-Bridge तच्चत्थ-Truth हेउ-Reasoning नाणुज्जोएण-With the light of knowledge नासेइ-Destroy.

14 दिन्नकण्णमणो-With attentive mind and ears. सिट्ठ Narrated.

15 भण्णइ Is passive from भण आमिस-Flesh. कुकइणो Bad poets.

16 पीढबन्ध-Introduction. हाण-Lost. छिन्नमूल-Cut into the root.

17 The poet proposes to introduce the readers to the stories of great men by first describing the universe and the exact place where the story happened and also the exact period of its occurence.

18 Space (आगास) is infinite and the three worlds in it (मध्य-उर्ध्व and अधो) are eternal.

19-20 The shape of the universe is described here. वेत्तासण—Cane seat. झल्लरि—Cymbal. मुरय—Tabor. ताल-Palm tree. वलएसु परिणद्ध-Bound up in circles.

21 दप्पणायारो-The Jambudwipa is like a circular mirror in shape.

22 पउमवरवेइया-One of the Bhogabhumis of gods in the Jambudwipa.

23 काणण-Forest. मण्डिओ—Decorated. नवनउइ-Ninety nine. समुस्सिओ—High. वित्थिण्ण—Extended.

24 अहोगओ (अधोगत.) Gone down. वज्जपडल—Layer of adamant. अल्लीणो--Stuck to. चूलिया-Tuft Top. फुसमाणो—Touching.

21 to 29 The Jambudwipa with its divisions is described in these verses and then the situation of four islands of Rakkhasa, Gandhavva Kinnara and Varuna is described.

33 There is increas and decrease of bliss age height etc of the inhabitants of the two kshetras, Bharata and Airavata There is no *such thing in the remaining five kshetras.* सेस-The rest. अवट्ठिअ-Fixed Constant

34-अहिवई Presiding deity Master सामित्त-Supremacy

35 पउर(प्रचुर) Plenty. सुसमासुसमा is the first and the happiest age in the Descending Era(अवसर्पिणी)-

36 It may sound strange and seem unbelievable but it is not impossible if there were men six miles in height in the hoary past चउरस संठाण-The figure of body which is perfectly proportionate all round आउट्ठिइ—Period of life पल्ल—*(पल्योपम) is an extremely long period which is* required to evacuate a huge well one yojana broad, one yojana long and one yojana deep, fully packed with the smallest bits of thinnest hair by taking out one bit per century

37 All these are the names of desire-fulfilling trees yielding various things like musical instruments (तुडिय) food (भोयण), ornaments (विहूसण) flowers (मल्ल) etc

38 अहिच्छिय (यथष्ट)—According to desire गय (गत) Gone

39 Twins were born in those days They delivered twins and became gods after death देव-

(स्तोक) Little.

40 सेाम(सौम्य)-calm. सच्छन्दं At free will. The form सौहादॣआ shows the influence of Sanskrit.

41 The same thing is repeated here as in verse No. 33.

43 The straightforward people go to the place of enjoyment(भोगभूमि) by charity to monks.

44 to 47 The author explains the philosophy of charity in these verses.

50 to 55 Here we get the names of fourteen Kulagaras. The people in those days were not divided into castes and creeds. They did not know any art. They were afraid of sun and moon and they did not know even cooking.

59 परियम्म-Service. ताहे Her. आणं(आज्ञां) Order.

60 विणिओग-Use. गन्धव्व-Music.

61 महरिह-Costly. पसत्थ Praiseworthy. पच्छिम-जाम-Last quarter.

62 The names of things seen in fourteen dreams are given here. Digambara Jains hold that she saw sixteen dreams but the Shwetambaras refer to these fourteen only in various books. At one place, they are enumerated as under:-

गय वसह सीह अभिसेय दाम ससि दिणयरं झयं कुंभं ।
पउमसर सागर विमाणभवण रयणुच्चय सिहिं च ॥

In our text वसह is placed first because Marudevi saw th bull first

63 सुमिणावसाण-End of the dream छाया Appeared splendid नवविवुद्ध-Recently got up उग्घुट्ठ-Proclaimed जयसद्द-Cries of victory

कोउय (कौतुकक्रिया) Curious rites हरिसियच्छी She whose eyes were filled with joy,

66 पूरिय-Filled पप्फुल्ल (प्रफुल्ल) Bloomed रोमञ्च Horripilation उब्भिन्न-Bristling

67 Kubera showered wealth for fifteen month in all Gods know about their dropping six month beforehand For that period and for the nine months when he was in the womb, for these fifteen months on the whole there was wealth raining 68 जयम्मि (जगति) In the world Usabha was also called Hirannagabbha for this particular reason.

69 All Tirthankars possess three kinds of knowledge even before birth They are mental (मति), scriptural (श्रुत) and visual (अवधि)

71 पुण्ण-Holy अणिल-Wind आहय-Struck अवहि is the third kind of knowledge The next four verses describe how the gods of all four classes got up, became ready and went down to the place of Nabhi

75. वेरुलिय- Lapis Lazuli वज्ज is a kind of gem मरगय-emerald कक्केयण and सुरकान्त also are costly gems

76 सेणाणिओ-Generals. मायाबाल-False child. ठविय-Having placed.

77 पुलयन्त-Horripilating. तिप्पइ-was satisfied.

78 समंतत्थरन्त-Pervading. सव्वसमुदएणं-with all the company.

79 to 83 The great mountain Meru is described in these verses with long compounds.

79 नग-A mountain. फलिह (स्फटिक) Marble. पब्भार (प्राग्भार) Mountain peak. सुललिय-Elegant. विलोलिय-Rippling.

80 सिहरक्कर-Snow on the peaks. मऊह-Rays. पज्जलिअ-Resplendent.

81 उग्गय (उद्गत) Rising from. सुयन्धड्ढ-Rich fragrance. घुलुहुल is an onomatopoetic word. निम्मलउग्गालि-Sweet gingling sound.

82 नउल-An ichneumon. रूरू-A kind of deer. चमर also is a kind of deer. विगयभय-Fearlessly. सच्छन्द-Freely. घणवन्द-Clusters of clouds.

83 गरुड etc, are the various gods of a low order. चड्डिय-Trodden. तियसवहु-Goddesses. मम्मण-Sweet murmer.

84 एयारिस-Such. ओइण्णा (अवतीर्णाः) Alighted.

85 पण्डुकम्बलसिला-The famous slab of stone in the forest called पण्डुक on mountain Meru where the Jina's birth coronation is performed. चन्दप्पह-The Chandrakanta gem. सन्नियास-Like.

86 काऊण is infinitive form here. समाढत्ता-Began.

87 पडह etc, are the names of musical instruments भेरि Kettle-drum झल्लरि-Cymbal.

88 गन्धव्व etc, are low gods विहत्थ Carrying in hand दिव्वंसुय Celestial garment

89 अप्फोडण-Striking against each other वियरमण Sport. के-केइ अवरे-अन्ने all these words mean some'.

90 आयवत्त(आतपत्र) Umbrella ओह Stream वायन्ति Played upon दुन्दुही is an uninflected form here.

91 सविलासं-Gracefully समावद्धावयं With gestures पयनिक्खेव Placing of the feet कडक्ख Coquettish glances. वियारिल्लि'-With emotion and excitement

94 मुहल-Garrulous कलयल-Indistinct sound

95 पयया (प्रयता) Striving carefully.

96 उव्वट्टिय-Besmeared अग्गहत्थ-Fore-arm

98 चूडामणि Crest-gem सताणय (सत्राणक) Head armour or head garland. कडयाई-Bracelets.

99 कडिसुत्तय-Girdle पिणद्ध-Tied.

101 तम-Darkness दिवायर-Sun मियंक-Moon कुमुय-Night-lotus सिरिवच्छ is an auspicious mark on chest

102 सब्भूय-True तिक्खुत्त'-Thrice,

103. आणेत्तु-Having brought माउअंक-Lap of the mother

104 न माइ-Could not contain नियम-Her own

105 बहल-Thick चच्चिक्क is a देश्य word meaning, "Anointing' आरुग्ग Excellence

106. The mother saw that a bull entered her womb in the dream. Her son therefore was named Usabha. कुन्द is a white flower.

107. अणुदियहं-Every day. लेहण-Licking. कीलणय-Toys.

108. विद्धि-Growth. निलओ-Abode. उक्किण्ण-Marked by.

109. संघयण-Structure of the body with adamantine joints and bones.

111. As time passed on, people ceased to get things without labour and the desire-fulfilling trees gradually disappeared. But the people did not know how to grow corn and cook it. So they lived on the juice of sugar-cane (इक्खुरस).

112. विन्नाण-Science. सिप्प-Architecture. पासण्ड-False faiths.

115 to 117 Here we get quite a reasonable and plausible explanation regarding the origin of castes. The distinctions are those of professions only. As human beings, all are equal.

115. निउत्ता-Engaged in. सत्त-strength.

116. वाणिज्ज-Trade. ववार-Business transactions.

118. कयजुग (कृतयुग)-The age in which all are happy and successful.

121 भड-Soldier. भोइय-Village-chief. दावेइ is a causal form. It means, 'caused to be given.' Here 'Caused to be followed.'

122 अइच्छिओ-Elapsed व्वास-Nymph

123 विज्झइ (विद्ध्यते) Is troubled परपेसण-Service of others

124-125 These two are good moral verses Prakrit poets never miss a chance of philosophising on the worthless nature of the world विज्जु(विद्युत्) Lightning किमि Insects

125 आमिस-Flesh मुणइ (जानाति) Knows आउ-(आयुस्) Life असासय (अशाश्वत) Not eternal

127 भिसन्त-Shining मउड-Crown

129 पुणरुत्त Repeatedly पोय-Ship एगग्ग-Resorting to

130 ववसाय-Determination निक्खमण-Starting तुरिय-Quickly The gods must celebrate the five auspicious occasions (कल्याणक) in the life of a तीर्थंकर They are, च्यवन-जन्म दीक्षा-केवल and निर्वाण This is the occasion of his दीक्षाकल्याणक when he quits household life and becomes a monk

132 खचिय Studded समाहियखंध Carried on shoulder

134 धउल-तिलय etc are the kinds of trees in that garden called वसन्ततिलय

135 आपुच्छ to take permission कडिसुत्तय Girdle

136 The Tirthankaras first bow down to all liberated souls पञ्चमुट्ठिय लोय-Plucking of the hair in five fists is the first test of a monk for bearing future hardships

137 वज्जाउहो–One whose weapon is thunderbolt. Indra.

139 गहिउववासो-Observing fasts. संवच्छर–One year. All the four thousand followers could not stand the hardships of ascetic practices and gradually broke away, but dared not return to absolute household life. They lived in forests and began to use fruits, bark-garments etc. Thus started various classes of tapasas.

141 तण्हा–Thirst. छुहा–Hunger. रण्ण–Forest.

142 पायव–Tree. अंबर-Sky. घुट्ठ–Proclaimed.

143 नियंसण(निवसन) Garment. सच्छन्दमइ-Wanton.

144 कङ्खी (कांक्षिन्) Desirous of. पायम्मासे–Near the feet.

145 संमुह-Inclined towards. धरणिन्द is the lord of the Nagakumara gods.

146 पेच्छइ (प्रेक्षते) Saw. पङ्कय–Lotus. दल–Petal. अच्छि–Eye.

149 This explains how the families of Vijjaharas started. Nami and Vinami by the favour of Dharanendra became the first Vijjaharas.

150 पन्नास-Fifty. वित्थिण्ण-Extended. रयय-Silver.

151 उव्विद्धो (उद्विद्ध) High. उव्वेह–Height as well as depth. सेढी–Range.

156 नियंय (नियतं) Always. सज्झाय (स्वाध्याय) Study.

158 महिसिंगा–Buffalo. आलोअ–Appearance. घण्णं...

122 अइच्छिआ-Elapsed, वास-Nymph.

123 विज्झइ (विङ्घ्यते) Is troubled परपसण-Service of others

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5 उवणेइ-Offered. जणवओ-People in the country. समल्लियइ-(संलीयते) Stuck to. The people did not know that a true monk renounces all worldly things and that he begs pure food only to support his body for religious practice

6 मण्डण-Decoration. आडोव-Show. Pomp.

7 सोममणा-Those who have a calm mind. भिक्खासण—The vow of eating by begging. अयाणन्ता-Not knowing.

8 जडा-Matted hair. It is rather strange that the poet describes the Jina thus, because a true monk does not allow the growth of hair.

9 पासायतल-Terrace. एन्त Coming.

11 रयणभायण (रत्नभाजन) Jewelled vessel. अग्घ (अर्घ्य) Materials of worship.

12 संमज्जिअ-Wiped. उवलित्त-Besmeared. इक्खु-Sugar-cane.

13 Whenever pure alms are offered to a Jina for the first time, certain things happen at the house of the donor. They are explained in the verse-

> घुट्ठं च अहोदाणं दिव्वाणि य आहयाणि तूराणि ।
> देवा य सन्निवइया वसुहारा चेव वुट्ठा य ॥

For the amount of wealth showered on the ... e are told

> ... जिणेहिं ... ो पढमभिक्खाओ ।
> ... ट्ठीओ ॥

Corn खीरघयण-With milk and ghee पज्झरिओ-Full of the flow of

160 वियसिय-Blooming लायण्ण (लावण्य) Grace

162 The author uses the word विमल (his own name) in the last verse of each chapter Here विमल is the adjective of धम्म

Fourth Chapter.

1 दाणधम्मट्ठ-For the religion of charity People were charitable by nature in those days but they did not know the true form of charity to be done to monks Lord Usabha wanted to teach that to the people by practising the rules of begging food himself विहरऊण is an infinitive form

3 मज्झण्ह (मध्याह्न) Mid-day A true monk sets out for begging food in the third quarter of the day गायरचरिया (गोचरचर्या)-Moving about for food like a cow who moves about for grazing grass A cow does not graze all grass from one place but grazes a little at various places In the same way a monk should visit various houses and collect a little food from each So, nobody feels the burden and the monk satisfies his hunger पंती (पंक्ति) A row

4 करग्ग-Fore-arm जुयल (युगल) Pair. सिरिवच्छ (श्रीवत्स)—It is an auspicious sign on the chest of great men-especially तीर्थंकरs.

अइनेरस काड़ी उकोसा त थ हाइ वसुहारा ।
अइनेरस ज्यस्ता जहन्निआ हाइ वसुहारा ॥

16 पवत्तण— Starting पसत्थ—Praiseworthy.

17 घाइ Karmas are those which affect the nature of soul and not body They are णाणावरणीय दसणावरणीय-माहनीय and अतराय लाग is the world, containing six substances while अलाग is void empty space

18-19 Eight auspicious things (पाडिहेर) appear before the Jina when he gets perfect knowledge That occasion of केवलकल्याणक also is celebrated by gods,

21 अणाह—Helpless उत्तार—Means to cross

22—साहिउ—To Tell दुविह (द्विविध) Two-fold

23 Five great vows are — (1) प्राणातिपातविरमण (2) मृषावादविरमण, (3) अदत्तादानविरमण (4) मैथुन विरमण and (5) परिग्रहविरमण Abstention from injury to life false speech acceptance of things which are not freely given, sexual intercourse and possession The five points of carefulness (समिइ) are regarding -(1)-इरिया-Going and coming (2)भासा-Speech (3) एसणा—Begging food (4) आयाणभंडमत्तनिक्खेवणा—Handling of articles and (5) पारिट्ठावणिया—Disposal of dirt. The three ways of guarding oneself (गुत्ति) are in the activities of mind speech and body

24 अणुव्व्य—Minor vows are the very five great vows of monks with certain limitations. Seven disciplinary vows are:- दिक्परिमाण—regarding the limitation of direction; देशावकाशिक-regarding the limitation of space; अनर्थदण्डविरमण-desisting from useless occupations which involve injury to creatures; भोगोपभोगविरमण-desisting from enjoyment of consummable and non-consummable articles beyond limitation; सामायिक-regarding equanimity of mind; पौषधोपवास-fast and observance of temporary monkhood and अतिथिसंविभाग-sharing food with guests, i. e. giving food to monks etc. उद्देसविरय-One who renounces in part.

25 and 26. These are good moral verses.

27 अन्नाणिया-Ignorant. चइत्ता-Having dropped.

28 चाउरङ्गमग्ग-The four roads of the world are those which lead to the four गतिs, viz, नारक-तिर्यञ्च-मनुष्य and देव.

29 निव्वुया-Happy. कप्पालय-High kalpa heavens. आहिवत्त has the influence of the Sanskrit word आधिपत्य-supremacy.

30 थुइ (स्तुति) Praise. निग्गन्थ-One who is free from worldly knots. A monk. पवज्जन्ति (प्रपद्यन्ते) take to.

31 परायणा-Intent. मुइया (मुदिता) Delighted.

32 ववगय (व्यपगत) left off. सावय-Laymen. Shravakas.

34 संनिह (सनिभ) Like समन्ता-All round.

38 निच्चपडिकूल (नित्यप्रतिकूल) Always opposed

39 साहण-Army Retinue. नयररस is Genitive and not Ablative though it means 'from the city तुरिय-Quickly

40 जुज्म (युद्ध) Battle सन्नद्ध-Ready.

41 चडयर-Large number विणिग्गाओ-Set out

42 रसन्त-Blowing आमिट्ट Commenced. कबन्ध-Trunk of the body पेच्छणय (प्रक्षणक) Sight.

44 समय्मडिय-Took place पसर-Free motion

45 पीण-Fleshy पेल्लण-Tossing. परिहत्थ-Clever विच्छोह (विक्षोभ) Agitation

46 सवडहुत्ता-Facing each other अवहत्थ-Raising the hand. उव्वत्तकरण-Moving round.

46 विणिवायण Killing. सुदरिसण is the name of the chakra पडिनियत्त-Returned.

49 अकज्ज-Evil deed लोभिल्ल (लोभित्र) Greedy. वसग (वशक) Subject to अविरोह'-Unopposed

50 छार (क्षार) Ashes दोरत्थं-For the sake of a thread. देविड्ढि-Prosperity of gods.

51 संजम-Restraint. एण्हि-Now. समयं-With. उत्तमट्ठ-Best object. Liberation

52 लोय-Plucking of hair वोसिरिय-Renounced. समिय-Pacified

53 Bharaha feeling repentent offered the whole kingdom to Bahubali but he had turned an ascetic.

54 संवच्छरपडिमा–Standard of monkhood in which one stands meditating for one year. The accusative form of बाहुबलि should have been used here.

55. उप्पाडिय–Having secured. निट्ठविय–Destroyed.

56. एगछत्त (एकछत्र) Under one ruler. समिद्ध–Prosperous.

57 to 62. These verses describe the greatness of Bharaha's royal glory.

58 राईणं बद्धमउडाणं–Of crowned princes.

59 वारण–Elephant. तावइया–As much. चिन्ध–Good sign.

60 दच्छ (दक्ष) Skilful. दक्ख also is the word for दक्ष. परिसंखा is an uninflected form here.

61 For the fourteen great gems and nine treasures etc, we get the following information:–

सेणावइ गाहावइ पुरोहिय गय तुरय वड्ढइ इत्थी
चक्कं छत्तं चम्म मणि कागिणि खग्ग दण्डो य ॥
चक्क असि छत्त दण्डं आउहसालाइ होंति चत्तारि ।
चम्म मणि कागिणि निहि सिरिगेहे चक्किणो हुंति ॥
सेणावइ गाहावइ पुरोहिओ वड्ढि य नियनयरे ।
थीरयणं रायउले वेयड्ढतले उ करितुरया ॥
नेसप्पे पंडुयए पिंगलए सव्वरयण महपउमे ।
काले य महाकाले माणवग महानिही संखे ॥

62 दुल्लिय–Fondled. समणुपत्ता–Obtained.

63 जीहा-Tongue. तीरइ–Is able. कहेउं-To describe.

65 तिण्हं-Of three अपरिसेस-Complete. सुत्तकण्ठ Brahmin

66 Under the garb of religion they practise violence and behave improperly

67 भूय थ-Truth एगमणा-Attentively.

68 नाभिनन्दण-Son of Nabhi संघ-is the religious institution consisting of monks nuns laymen and laywomen It is the most powerful body and every individual a monk or a layman has to respect it

69 उत्तमग-Head पामूले (पादमूले) At the root of the feet

70 अणुग्गह-Favour. फासुय (प्रासुक)-Lifeless and pure

71 कप्पइ-Is acceptable कीयगड (क्रीतकृत) Bought and prepared. उद्देसनिप्फण्ण-Specially prepared.

72 उग्ग (उग्र) Fierce. तवोविहाण-Practice of penance

73 भणिया—Requested पुणरुत्तं—Repeatedly. फुड-Clearly.

74 उवउत्ता-Engaged in observance. बहुसो-Often.

75 सागार-One who possesses a house. सागार-चरित्तधारिणो-Those who practise the vows of a house- holder.

75 मिच्छगाइ—Believers in false faith etc. तइया-Then

76 जव–Barley. A true householder would not tread upon green grass or sprouts. So it was to serve as a test, कागणि is one of the fourteen gems of a chakravarti.

79 जाणं is not the current form. जेसिं is better. अवसाण–Death. End.

80 वेयनामधेयं–Called the Vedas. जन्न (यज्ञ) Sacrifice.

81 विवरीय (विपरीत)- Contradictory. वित्ति–Profession. Mentality. Behaviour. अणियत्ता–Not turned away form.

82 निद्देसा-Outside the country. Banished.

83 हम्ममाण and हम्मन्त are present passive participles from हण–To strike.

84 वारिओ–Prevented. वुच्चन्ति–Are called.

85 परिवत्थिया–Fell back. परिहाण–Clothes.

86 कुसत्थ (कुशास्त्र) False scriptures. भिगुंगिर etc– Bhrigu, Angirasa and others founded various sects of tapasas and ascetics.

87 पुरदेवजिण is the same as उसभजिण. निव्वाण (निर्वाण) liberation.

88 धम्मपह (धर्मपथ) The path of religion. सेल–Mountain.

89 तिणमिव–Like grass. चइऊण–Having left off पडिवन्न–Followed. अव्वाबाह (अव्याबाध) Unobstructed

90 अणुचिण्ण–Practised. Followed. एत्तो–Now.

END.

ERRATA.

Verse.	Correct.	Incorrect.
	Text.	
1–67	सयंवर	सयवर
2–14	घेत्तूण	घेतूण
2–22	तिसलत्ति	तिसलति
2–39	निग्घोसं	निःघोसं
2–86	भोत्तूण	भोतूण
2–101	सुहप्पसुत्तो	सुहप्पसुत्ता
2–103	घणगुरु	यणगुरु
2–109	अङ्कं	अङ्कं
3–8	पसिद्धी	पसिध्धी
3–16	16	15
3–52	काले	कालो
3–66	सुणित्तु	सुणितु
3–66	परिओस	परिओस
3–71	पुण्णाणिलाइयाइं	
3–80	सिहरकर	सिहकर
3–90	गंभीर	गम्हीर
3–111	विविहकप्प	विविकप्प
3–120	कलियाओ	कालयाओ
4–50	देविड्ढि	देविाड्ढि
	Translation.	
1–23	Fragrance	Fragranee
1–37	Greatness	Greatnen
1–51	Penance	Penanee
2–35	Yojana	Yojan
2–36	Enlighteing	Inlightening
2–36	Soul	Song
2–38	the great	to great
2–39	red–lead	read–lead
2–39	decoration of	decoration.
2–53	Kinds liberated	
3–8	Oh	of
3–9	Battle ?	Battle
3–12	Bridge in	
3–15	Flesh–eater	Flesh–leter
3–71	Auspicious	auspicions.
3–123	Strange	Strage
3–158	Appearance	apearance
4–45	Fleshy feet	Feet.
4–45	Clever	Clear
4–88	Divine Master	
4–41	High–Souled	
	Notes.	
2–30	Described	Deseribed
2–87	अरिंत	[illegible]